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A STRAIGHT WAY TOWARD TOMORROW—CHAPTER VI

By Mary Schauffler Platt

Unto the Perfect Day: World-Wide Friendship

By Mrs. John P. White, Xenia, Ohio.

AMONG the many names by which Christ's followers are called none is more beautiful than "Friends." Jesus said: "Ye are my friends if ye do the things which I command you."

It is fitting that the Friends of Jesus, should today be leading in every project for World Friendship.

Only a few years ago the most frightful war of the ages was fought. Over and over again the statement was made that this was "the war that was to end war." No one who was thinking seriously really believed that such a method would end war. Today the world, tired of war and war debts, is talking of some other way. Perhaps because the participants in this war came from so many countries, the question of World Peace has become a universal question, discussed by old and young.

IS THERE A CURE FOR WAR?

Mrs. Platt answers the question thus: *"True love, revealing itself in a friendship that reaches out beyond one's own personal circle to world-wide fellowship is* THE GREAT CURE FOR WAR." The kind of friendship and understanding that will lead neighbors to live together in peace must be based upon the principles taught by Jesus Himself.

There are many organizations talking and working for Peace. The Federal Council of Churches of Christ through its Commission on International Justice and Goodwill is rendering a fine service in educating for peace.

WOMEN AT WORK ON THE TASK

None can be more deeply interested in this subject than women. None have suffered more than they in times of war. Women in all lands are today joining hands, working for cooperation, world friendship and goodwill.

There have been held in Washington, D. C. different conferences on the Cause and Cure of War. Nine organizations of women sent official delegates and are cooperating in the

study of this problem. The organizations represented officially in these conferences are: American Association of University Women; Council of Women for Home Missions; Federation of Women's Boards of Foreign Missions; General Federation of Women's Clubs; National Board of Y. W. C. A.; National Council of Jewish Women; National League of Women Voters; National W. C. T. U.; National Women's Trade Union League. This is surely a goodly company of women and a mighty army also. When all these women, who are citizens, have definite ideas about arbitration of international difficulties, governments will pay some attention to their counsel. This conference is but one of many gatherings and demonstrations that show how multitudes are thinking.

Over in England in 1926 a great parade was staged on the streets of London. Nearly 100,000 women, each wearing an armlet of blue with a dove emblazoned in silver, marched from different places in the city to Hyde Park where a great peace pageant was staged. What was it all about? The women were urging their Government to take the lead in the proposed Disarmament Conference. "They demanded that their rulers should do everything in their power to make certain that a nation shall not resort to war until arbitration and every other peaceful means has been exhausted in settling international disputes".

BEGINNING WITH THE CHILDREN

We forget too often that what we want to put into the life of the nation must be implanted in the hearts and minds of children. A meeting of great importance but one which attracted little attention at the time, was The World Conference on Education held in San Francisco in June 1926. Delegates from thirty-two nations met together. Here they discussed the subject of world friendship and agreed that "in order to abolish war, the children of today must be educated for peace."

Prior to this meeting over in Washington, the state superintendents and commissioners of education were discussing the same general subject. Their conclusions were that international harmony could be promoted through an educational campaign in all the schools of the world.

There is a growing belief that our histories have often tried to foster patriotism at the expense of truth. A great many illustrations might be given. Our histories have stressed the great wars as the important epochs of a nation. Who is there that does not remember with no sense of joy the endless and tiresome details of every battle in the wars of the United States? How many a stalwart youth fell back in defeat in the school room because he got the "right wing" of the wrong army on the wrong side of the creek? How vastly more important than the details of campaigns are the achievements of science and exploration and invention and commerce. Israel Zangwill, the noted Hebrew has said: "Give the children a *true idea of war* in their history books, and the next generation would no more want a war than they would want an earthquake."

Educate children for peace and we

shall make great progress in world friendship.

"In hearts too young for enmity
There lies the way to make men free:
When children's friendships are world-wide
New ages will be glorified.
Let child love child, and strife will cease,
Disarm the hearts, for that is peace".
—Ethel Blair Johnson.

FIRST STEPS IN WORLD FRIENDSHIP

Another "special day" has been added to our calendar—Good Will Day, May 18. It was a very happy thought to have Mrs. Peabody, Editor of EVERYLAND broadcast a message of good will to the children of the world. WEAF sent the message which was carried by wireless to Great Britain, France, Germany, and Switzerland; to India, China and Japan. On this continent many listened in as she spoke: "On this Good Will Day, May 18, 1926, we, the boys and girls of these United States send hearty greetings to you of every land. We would be friends not enemies, we would have good will, not ill will. We will be heroic in saving life, not in taking it. We will build, not destroy. We choose peace and prosperity rather than poverty and war. Let us join hands across the seas for world justice, brotherhood, and peace, and let us adopt the Golden Rule of nations".

The "Doll Messengers" created a new friendship in Japan. 13,000 dolls, beautifully dressed, (we thought) were sent to Japan. The welcome they received, the cordial letters sent in acknowledgment, were expressions of deep feeling. But the Japanese were not content until they had given expression in a concrete way. From all over the land Japanese school children brought their small coins to purchase 58 dolls to be sent to America.

What dolls! All the artistic skill of Japan seemed to have been centered on the creation of these wonderful dolls and their magnificent garments of silks and embroideries. Wherever these have been exhibited they have been a testimony to the reciprocal desire on the part of Japan to be a friend of America.

"WE ARE SENDING YOU A LITTLE GIFT ON MAY 18TH."

The new project of sending "Friendship School Bags" to the school children of Mexico is meeting with a fine response. The plan for this project was given in the March number of the *Womens Missionary Magazine*, page 471.

From every part of the country we hear of groups of women and children preparing to send these beautiful

bags to the little neighbors across our southern border, filling them with suitable gifts for school children.

YOUTH HEARS THE CHALLENGE

At the thirty-first International Convention of Christian Endeavor at Cleveland, Ohio in the summer of 1927 Dr. Dan Poling the President, gave as his message the challenge—"Crusade with Christ." "Let us now crusade with Christ, crusade to cleanse our own hearts, to capture our friends; crusade to establish liberty with law, and to perfect the peace; crusade to help build the new and better social order, to win the warless world."

Recommendations were made at that convention one of which was—"that commissions from the Christian Endeavor of America be appointed to meet with commissions from the Christian Endeavor Unions of Great Britain, Germany, Australia, India, China, Japan and other countries to study ways and means for making effective a world-wide youth crusade for peace."

The great idea in this is, "to make international relations right; to focus the youth-consciousness on the futility and stupidity of war; to unite the Christian youth—voice of America and the world, to demand the outlawry of war, even as duelling, slavery and beverage alcohol have been outlawed in America and other lands."

PEACE DECLAMATION CONTESTS

A very interesting and effective method of peace education is the "Peace Declamation Contest." This plan is in use in the state of Ohio, under the Ohio Council of Churches. The contests are held in local communities, then in counties, then in districts and finally in the state. The awards are medals for the preliminary contests; the final awards are scholarships in several different colleges in the state.

Just as the temperance contests used to thrill the hearts of the youth, so these stirring declamations written by the finest writers are stirring the minds of the youth of today.

TRIUMPHS OF PEACE

In face of all the discouragements in peace movements and all the criticism hurled against them it is heartening to turn to two triumphs of peace.

High up on the Andes Mountains there stands a wonderful statue (See page 578). It is called "The Christ of the Andes". Some years ago Chile and Argentina were having a dispute over a boundary line. It seemed that war was inevitable. Bishop Benavente of Argentina on Easter day spoke to a great multitude of his people. He urged them to cease quarreling and to seek friendship with their neighbors.

The news of his sermon reached the ears of Bishop Java of Chile. He too urged the Chileans to seek some friendly method of settling the dispute. These two bishops joined hands; they went from place to place, walking to small hamlets, talking peace to the people. At last it was decided to allow the King of England to settle the point of dispute.

To commemorate the event a great sum of money was raised mostly by women for a monument. It was a woman, Senora Angela de Costa who

suggested that this be a statue of Christ and that it be placed on a high point in the Andes on the boundary line.

The unveiling was a ceremony of deepest interest. The crowds who came camped over night. The Chileans camped on the Argentinian side and the Argentinians camped on the Chilean side.

The inscriptions on the base of the pedestal are these: "For He is our peace, who made both one" (Eph. 2:14); and "These mountains will crumble into dust sooner than the people of Argentina and of Chile will break the peace, which at the feet of Christ the Redeemer, they have given their word to keep."

CANADA AND THE UNITED STATES

The year 1917 marked a century of peace between Canada and the United States. From time to time questions of grave importance have arisen between these two nations. Public sentiment has always favored referring these questions to the International Joint Commission. Today there are no forts nor armies to maintain peace. Dreadnaughts and submarines are unthinkable. A sense of security hovers over the long boundary line that stretches from the Great Lakes to the Pacific Ocean.

Hon. Vincent Massey has said "a sentry between the United States and Canada would be about as appropriate as a fire extinguisher on the top of the Great Pyramid."

When Marshal Foch was in the United States in 1921 he was told of this condition. He at first refused to believe it and when he was shown, he said, "It gives me hope: Europe should know this."

On November 11, 1927 representatives of our two great nations met in Washington in Arlington Cemetery to dedicate a monument. It was a large granite cross presented to the United States by the Canadian Government in honor of American soldiers who volunteered and who died in service under the Canadian flag in the World War.

It might fittingly have had inscribed upon it as upon the monument to the Athenians who lie at Palatea—"To those who hastened" They were the boys who rushed ahead of our own country in entering the war.

The service was one of the most wonderful—I was going to say that I ever witnessed. Yes I shall say that for I did see it. As I sat in our own home "listening in", in my imagination I stood with the assembled throng and listened to the speakers.

Secretary of State Kellogg, Secretary of War Davis, Secretary of War Ralston of Canada and Hon. Vincent Massey, Ambassador to the United States, brought the messages. They spoke of our unguarded borders, of our century of peace, of our close relationship which "transcends in importance all personalities, treaties, tariffs, currencies or policies." They told of the things we have in common, our heritage, our language, our kinship of ideals and of our common sorrow.

There was silence. The American representative placed on the monument a wreath of poppies. The Canadian Band played The Star Spangled Banner. There was silence again.

The Canadian representative placed upon the grave of the Unknown Soldier roses and a wreath of Maple Leaves. The United States Army and Navy Band played "God Save the King."

The assembled throng joined in singing:

"Oh God our help in ages past,
Our hope for years to come."

In that sacred ceremony there was a pledge of faith, a prophecy that these two nations that guard the portals of the Western World shall stand together as friends, an example to the world of true neighbors.

With these two examples before us the subject of world friendship should not be "spurned as a visionary idea."

We brought all our treasures for the cause of war—millions and billions of dollars until we almost had a bankrupt world; we gave brothers and sons until in some lands there were no more to give—all this for war. Shall we not as Christian people—as the Friends of Jesus be willing to make large investments for the cause of world friendship and world peace?

PRAYER FOR DIVINE ALLIANCE OF NATIONS

Eternal God, Father of all souls
Grant unto us such clear vision of the sin of war
That we may earnestly seek that cooperation between nations
Which alone can make war impossible.

As man by his inventions has made the whole world
Into one neighborhood,
Grant that he may, by his cooperations, make the whole world
One brotherhood.
Help us to break down all race prejudice:
Stay the greed of those who profit by war, and
The ambitions of those who seek an imperialistic conquest
Drenched in blood.

Guide all statesmen to seek a just basis
For international action in the interests of peace,
Arouse in the whole body of the people an adventurous willingness,
As they sacrificed greatly for war,
So, also, for international good will,
To dare bravely, think wisely, decide resolutely,
And to achieve triumphantly. Amen.

—Association Life.

INTELLIGENCE TEST

The following statements cover the whole book. Some of them are true, some of them are false. Take a pencil and mark each one. The ones that are true mark "T". The ones that are false mark "F."

1. 6,500,000 children made fatherless by the War.

2. Nothing has been done for these orphans.

3. Child Labor Laws of China are better than those of the U. S.

4. Few children from 10 to 15 years of age in the U. S. are employed in gainful occupations.

5. The Christian Home is the best starting point for a child.

6. The homes of India are as good as the homes of the U. S.

7. Child Clinics are not necessary in the U. S.

8. The crime wave in the U. S. is

due in large measure to faulty home training.

9. India is 90 per cent Literate.

10. The U. S. is 90 per cent Illiterate.

11. The Bible is the "Best Seller" in Asia and Africa.

12. With the new alphabet in China a man or woman can learn to read in a few weeks.

13. There is but one Christian Child's Magazine in China.

14. Pictures are of no value in missionary work.

15. Most of the Moslem women of Egypt can read.

16. Publishing "The Farmer", a Chinese Agricultural paper is a foolish waste of money.

17. The time to begin religious education is at the age of fifteen.

18. The Kindergartens in mission lands are of little value.

19. Children in our mission schools are better acquainted with the Bible than most children in the Sabbath Schools of the United States.

20. The Nationals of each country must assume Christian leadership.

21. All Eastern countries have a changed viewpoint.

22. Women are taking a new place in all lands.

23. India favors ultimate prohibition.

24. Real World Friendship can be attained only through Christian teaching.

THE MORNING BREAKS

Beyond the war-clouds and the reddened ways,
I see the Promise of the Coming Days!
I see His Son arise, new charged with grace,
Earth's tears to dry and all her woes efface!
Christ lives! Christ loves! Christ rules!
No more shall Might,
Though leagued with all the Forces of the Night,
Ride over Right. No more shall Wrong
The world's gross agonies prolong.
Who waits His Time shall surely see
The triumph of His Constancy—
When without let, or bar, or stay,
The coming of His Perfect Day
Shall sweep the Powers of Night away—
And Faith, replumed for nobler flight,
And Hope, aglow with radiance bright,
And Love, in loveliness bedight,
Shall greet the morning light!

—John Oxenham, in All's Well.

NEW PATHS FOR OLD PURPOSES—CHAPTER V AND VI

By Margaret E. Burton

International Attitudes

By Mrs. Haidee Ewing Rankin, Burchard, Nebraska.

E. STANLEY JONES in "The Christ of the Indian Road", says, "We believe there are three great elemental needs of the East and West: an adequate goal for character; a free, full life; God. We believe that Jesus in a supreme way gives these three things. . . . Each system must be judged by its output, its fruit. The ends of the different systems of thought and faith may be summed up as follows: Greece said, 'Be moderate—know thyself'; Rome said, 'Be strong—order thyself'; Confucianism says, 'Be superior—correct thyself'; Shintoism says, 'Be loyal—suppress thyself', Buddhism says, 'Be disillusioned—annihilate thyself'; Hinduism says, 'Be separated—merge thyself'; Mohammedanism says, 'Be submissive—assert thyself'; Judaism says, 'Be holy—conform thyself'; Modern Materialism says, 'Be industrious—enjoy thyself'; Modern Dilettanteism says, 'Be broad—cultivate thyself'; Christianity says, 'Be Christ-like—give thyself' ".

A brother of Tagore of India said, "Jesus is ideal and wonderful, but you Christians—you are not like him." When Christians everywhere become Christlike and give themselves then the momentous question of International attitudes will have been solved.

An educator of India after stating that it seemed that economic self-interest was the only force that united people of different nations and held them together added, "Some have thought that there is such power in Christianity, but when we see Christian nations fighting each other with bitterest hatred we cannot believe it any longer." This arraignment of Christianity is one of the prices of the World War. "Physician, heal thyself" is the demand made by non-Christian peoples. Mr. Saito, general secretary of the Y. M. C. A. of Japan expresses the sentiments of many workers when he tells us "that it is of little use to preach the Gospel of Christ 'as the power of God unto salvation' until in lands that call themselves Christian it has proved itself to have this power in social and international relationships."

In the report of the Universal Christian Conference held in Stockholm in 1925 we find, "The churches of the West should promptly persuade their respective nations to adopt Christian principles in their international relations; otherwise the missionary enterprise is doomed to failure. Its success from now on depends in no small degree on the character of the foreign policies of occidental nations." The church is challenged to enter then the unoccupied field of international relations as well as those of race relations and industrial relations. Until these fields are occupied just so long is the advancement of the Kingdom of God on earth retarded.

CHINA AND INTERNATIONAL GOODWILL

Our text uses China as the country in which "the relation between international good will and the progress of Christianity is more vividly dramatized" than in any other place. In China there is a republic in the making. Tremendous changes are taking place. "Not only a political revolution, but a linguistic revolution, an educational revolution, a scientific revolution, and an economic and industrial revolution are under way."

"WE WANT TO BE FRIENDS"

But underneath all of this turmoil and disturbance lie great principles and ideals struggling for expression. Such a nation needs the brotherly help of other nations who have undergone similar experiences in the struggle for freedom. There is one subject upon which all China is united and that is "their claim to be treated as equals by other nations and to be freed from foreign control of any kind." The attitude that Christian nations now take toward China will materially effect the cause of Christ in that country. China protests against extra-territoriality which permits an American in China, no matter what his offense may be, to be tried before a special tribunal set up by the United States. Does it inspire sympathy for China if we consider the reverse? How would we feel if a Chinaman in our country, no matter what his offense, should be tried only by a special tribunal set up by China, no consideration being given to our American courts? If such rights were ever justified that time has passed. Again, China protests against foreign concessions. This means that there are "special areas in the larger cities of China which have been claimed by Western countries for the residence of their citizens, and over which, although they are on Chinese soil, China has no control."

China also protests against tariff control. Treaties of more than eighty years ago "pledge China not to charge more than five per cent ad valorem customs tax on goods brought into or taken out of the country." These treaties place China today in a position very humiliating to her.

A Chinese journalist presents a number of questions that all Chinese are asking of Christians. "Do Christians believe in their hearts that Christ is the apostle of peace? That right is greater than might? That it is unchristian to oppress, and sin-

people of different nationalities does not produce understanding; it simply affords the opportunity for understanding. Perhaps in no other country can international relations so easily be personalized and touched with human kindness. "World friendship, the ideal of Christian international relationship, begins with our neighbors."

"It is as much an expression of the missionary spirit of Christianity so to permeate international attitudes with the spirit of Christ that Western nations will seem no longer aggressors and oppressors, but friends and fellow-members of a harmonious world family, as it is to express the love of Christ through the ministries of healing, teaching, and preaching. Through her national policies, as well as through her missionaries, America must demonstrate the truth of the religion she professes."

"Oh, East is East and West is West,
And never the twain shall meet."
So spake a son of man—and erred!

* * * * * * * * * *

Oh, man is man and man with man shall meet,
So taught the Son of man, and at His feet,
Bade us there learn the worth of human worth;
To see the man apart from race and birth.
To find in Aryan pale and Aryan brown,
In Mongol and in sun-blacked African,
The oneness of humanity—the same
God-touched, aspiring, worthful soul of man."

SOME QUESTIONS ASKED. CAN YOU ANSWER?

1. How do we treat a weak nation differently from a strong nation?

2. What is the difference between a treaty and an attitude?

3. How may we best show our friendship for China? Mexico? Other countries?

4. Why do some people think that Christianity is all right for personal relations but does not apply to the conduct of nations?

5. What illustrations can you give from American history of the application of Christian ideals to our relations with other lands?

6. Where do you think we have failed to live up to the highest ideals in international relations?

7. How can you let the government know what you feel is right in international relations?

8. Why do American papers tell all the bad things they can about Mexico and China and almost none of the good things?

MEASURE FOR MEASURE

A suggested plan for presenting Chapter VI of NEW PATHS FOR OLD PURPOSES
By Mrs. John A. Crawford, Pittsburgh, Pa.

Mrs. World Church takes her daughter, Miss Occidental Church, to the Missionary Outfitter to be measured for the garments she will need when she goes to visit her sister, Miss Oriental Church.

Outfitter makes note of each garment needed. Conversational tone.

1. Cloak of Cooperation. Must be of excellent material, more carefully tailored than the old Leadership coat.

(a) Made of the fine texture of Appreciation. pp. 166, 167.

(b) Must have the close weave of sympathy. pp. 167, 168.

2. Suitable dress for Oriental Church. Occidental Church would

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SIDE LIGHTS FROM MISSION FIELDS

International Peace and Friendship in Egypt

By Daisy Griggs Philips, Cairo, Egypt

SOME time ago when I asked the leader of the Feminist movement what we women of the west could do to help create a better understanding between women of different nationalities in Egypt, and thereby promote the spirit of friendship, her reply was, "Just what you have done this afternoon in bringing us together in your home so that we can meet each other face to face."

This incident took place on the eve of the departure of the feminist delegation to the Paris congress and as a direct result of this small international tea in a missionary home, the foremost Moslem woman of Egypt invited a Greek Orthodox Syrian whom she met for the first time that day, to join the delegation. This same leader, Mme. Charaoui sends her young nieces to the American Mission College in Cairo, while she herself visits her daughter at the Egyptian Legation in Washington, and attends the Peace Conference in Amsterdam. In her address at the Conference she reflected the mind of Egypt when she said, "Egypt certainly never thinks of making war, she has neither the desire nor the means. No country in the world can be from character and necessity, more peaceful than she."

Perhaps travel is doing as much as any other agency among the adult women of wealth to create an understanding and appreciation of the economic situation as well as the cultures of other peoples. Increasingly wealthy Egyptians are traveling abroad and in turn they are receiving many guests from other lands as they come to enjoy the sunny winters of Egypt.

Among the young people no greater agency exists for promoting international friendship than the numerous schools whose student bodies are all more or less cosmopolitan. Our own Mission high schools are the scenes of many such friendships based upon the principles taught by the Great Friend of man-kind. Especially is our Cairo Girls' College a place where lasting friendships are formed between girls coming often from widely different homes. During the present year the enrollment is 360. Of these 260 are Egyptian. The remaining 100 includes among others, Syrians, Armenians, Jews and Greeks, while 56 per cent of the total enrollment are non-Christian. Miss Robertson says, "I think the most striking illustration of International —or rather inter-racial friendship (though such friendships are very common) was the case of the daughter of the former Aide-de-camp to the King, a Moslem, who, at her wedding, ate her buffet-supper with her teachers and her best friends at school—*all* of whom, without exception were Christians, and her *closest* friend, (and only one with whom she has kept up the friendship) is a Syrian Protestant.

At present we have in the Boarding Department, two girls who are never seen apart. One of them is the

daughter of a Protestant Christian and the other a Moslem girl of the family of the present Queen of Egypt —of partly Turkish extraction!

Another, an Armenian girl, educated by the Armenian Benevolent Society and now teaching to support herself, was taken to Europe as governess for her children by the sister of one of her classmates—now the wife of a very wealthy Egyptian. Their relationship has been, in addition to the business side, one of real friendship all through, and the two have the greatest admiration for each other and keep in touch still."

In Egypt as everywhere the Y. M. C. A. and the Y. W. C. A. are the most cooperative and cosmopolitan societies at work. To the Cairo Branch of the Y. W. C. A. must go the palm for its constructive and practical work along these lines, for with a membership of nearly 700 it maintains the high average of nearly 30 nationalities. The Central Branch is staffed by British, French and Swiss secretaries, and the Egyptian Branch by an Egyptian secretary.

Recently an ardent Moslem member of the Egyptian Branch was so impressed by the spirit of love and service on the part of the members and secretary that she decided to put her daughters in the Mission High School.

The Girl Guide Movement must be mentioned as a rapidly growing powerful factor in the younger girls' lives in Egypt. It may be found in Coptic, Mission and Government Schools and in the Y. W. C. A. In one of the very international companies, an Anglo-Saxon girl was recently heard to remark about a very dark faced girl of mixed blood, "I feel very triumphant today for that girl has at last broken down her reserve and today she put her arm around me and now I feel we shall be friends!" Shocking? Yes, to some who feel that dark skinned folk should be kept in their places! But to these younger girls who have been in sister schools and in the same company of Guides, it is but the natural expression of a new understanding and a mutual appreciation of the highest and best ideals of life.

World-Wide Friendship

By Mrs. D. S. Oyler, Doleib Hill, Sudan, On Furlough, Sterling Kansas.

PERHAPS it would be better to call this short article, Friendship as seen in the Sudan.

One of the greatest contributions which any Western nation can make to an Eastern country is to demonstrate to the people the value of an individual. Once these people are taught to refuse their environment from a fatalistic standpoint, then a vital step in advance has been made.

In the Northern Sudan, as well as in all Mohammedan countries, one often hears the expression, "It is our fate". Because a father has lived in unsanitary and abnormal conditions, therefore the children and the grandchildren must do the same. We Westerners teach the idea that "An ounce of prevention is worth a pound

of cure", and in nine cases out of ten we protect our children from all known evils. In the East they say, "Our parents and all our ancestors have done thus and so, therefore why should we change our ways?"

Progress along social lines, and in teaching a community spirit, are often very slow. In fact, it sometimes seems as if no progress has been made along this line in the Sudan. But when one views the work over a period of years it is quite easy to see that real progress has been made.

The Sudani is kind-hearted, and he will divide his last crust with a needy person, but on the other hand he does not hesitate to lie or to steal, particularly if a Christian lives near by.

Exactly the same thing is true of the heathen tribes in the south. In the Shulla country a sin is not a sin, unless it is discovered. They lie; they steal; they curse; they commit adultery; they kill. And these are the very reasons why missionaries have gone into the land of the blacks, and all other missionary lands. If these conditions were not found in these countries then there would be no object in leaving our native land.

Thousands and thousands of people in the Sudan have never heard of a Safe Way Toward Tomorrow. They have never had Christianity demonstrated to them. They know nothing of the Gospel of Love and Forebearance. Friendship, in the real sense of the word, is a mystery to them.

We know that if the way we are travelling is to be a Way of Victory for us and our children, our only hope is in following closely the Great Leader. And since we have accepted His Guidance, it is our duty to draw more and more of our black brothers and sisters in this Straight Way, "that is at first like a dawning light, but that shineth more and more UNTO THE PERFECT DAY."

MEASURE FOR MEASURE

(Concluded from page 590)

like to take a dress to her sister, but outfitter discourages her and suggests it should be made by workmen in the Orient for Oriental wear. pp. 169 to 172.

3. Voluminous skirts no longer in vogue. United loyalty to a common Lord. pp. 172 to 180.

4. Becoming headgear. Crown of righteousness (the same as of old), but *brim* full of Christ unobscured by Western Trimmings. pp. 180 to 185.

5. Wide Girdles out of date. Narrow ties better. Not leaders, but workers *with*. pp. 185 to 192.

6. New shoes for new paths. (Strong to bear the wear and tear of new Paths, unblazed, but made on the same last). pp. 195 to 204. Eph. 6:15.

7. Pocketbook. The wide girdle held a purse. The narrow tie not so safe. No pockets in the new dress. Shall Oriental Church carry it?

All—India Women's Conference on Educational Reform

By Miss Josephine Martin, Kinnaird College, Lahore, India.

(The following description of this remarkable conference has been taken from a "family letter". It is of such deep interest that we have asked the privilege of enlarging the Martin family for this month that all our Magazine readers may share this letter. We are giving the remarkable address of the President. This throws a flood of light on the great awakening among Indian women and the active measures that are undertaken for the benefit of the under-privileged classes—Editor)

I HAVE had a great experience the past week. I wrote to you about the Women's Conference in Lahore on Educational Reform. Twenty delegates were chosen at that meeting to go to Delhi to the All-India Conference February 8th. I was one of the twenty, and it was a great privilege to attend. There was one correspondent from New York there, and another from Europe, so you may have seen some mention of the conference in the papers.

You would not know the names of the many prominent women who took part. The Begam of Bhopal (a Native State) was the Honorary Chairman. She is the ruler, or was, until she abdicated in favor of her son. She made a fine speech at the first meeting of the Conference itself. The opening meeting was held in one of the largest picture houses in Delhi. It was an open meeting and men could attend. The wife of the Viceroy, Lady Irvine, made an address and declared the Conference open. After this meeting we were taken to the Town Hall, where the Municipality gave us a welcome. This too was open to men. A tea was served to the Conference and other guests. There were some speeches. Mrs. Naidu who was the Acting Chairman gave an eloquent address. After this the meetings were for women only. There were seven sessions of the Conference, and some very fine speeches were made. Such subjects as Child Marriage and Age of Consent, Compulsory Education for Girls, Curriculum for Girls' Schools, Agriculture for Girls, Training of Teachers, and many other kindred subjects were discussed. The speeches were made in English mostly, but there were some in Urdu and some in Hindi. Some speeches were translated into Urdu. The majority of the delegates were of course, Hindu, but there were a good many Mohammedans, with a sprinkling of Europeans, Indian Christians, Parsees and Sikhs. A great many of the Indian delegates had been to England for advanced courses of study. There were a number of Ranis, Maharanis, and Begams there. Some wives of the members of the Legislative Assembly, and other prominent women.

LEGAL MARRIAGE AGE

The subject which got the most attention was that of Child Marriage and the Age of Consent. The Resolution was passed unanimously that immediate action was necessary to raise the age to a minimum of 16 years for the girls and 21 for the boys. The afternoon that we attended a meeting of the Legislative Assembly, the Bill on Child Marriage was up. The Bill is to raise the ages to 14 and 16. The

women were not satisfied with the action taken, which was referring the Bill to a Committee, and at the next meeting of the Conference a very strong protest was written by the Rani of Mandi State (who by the way was educated in France) and this was signed by the delegates. In this the Conference asked that they send a delegation to talk the matter over with a Committee from the Legislative Assembly. They also in the Conference asked that two women be appointed as members of the Assembly. India's women are surely awakening. The Secretary of the Conference ran for a seat in the Provincial Council of her Province, and lost by only 500 votes. She is a fine Secretary, and did a great deal in the planning of the Conference.

TEAS AND GARDEN PARTY

The second afternoon we were taken after the meeting to the Kutab-ul-Minar in cars, and the wife of a member of the Legislative Assembly served tea to all on the grounds of the Rest House there. The next afternoon we went to the Assembly Hall to a session of the Legislative Assembly. The new buildings are very fine and compare very favorably with such buildings in other countries. All New Delhi is beautiful. The buildings are mostly white, and the grounds are extensive. We went from there to a tea which was served by the wife of a wealthy Hindu man. Their home and grounds are very beautiful. The last afternoon there was a Garden Party for the Conference at Viceregal Lodge. Lady Irvine had tea with the members of the Conference, and afterwards went around and shook hands, and chatted with different groups in a very informal way. I have not time to tell about the speeches. Some were fiery enough to have satisfied a suffragette! One girl said after discussion of what studies a girl should have. "You have been objecting to a man-made curriculum. I object to a man-made world"! What do you think of that from one of India's supposedly benighted women?

WOES OF INDIAN PRINCESSES

One who is described as having been "born a Princess and married to a Prince" writes today in "The Bombay Chronicle" on "The woes of Indian Princesses.". The writer says: "The most trying position is that of an Indian Pricess who has a big name and position to uphold and is not only powerless to move a finger but is as penniless as a beggar in the streets, entirely and solely the victim of the most atrocious insults and tortures heaped on her that would baffle the imagination of any human being."

The writer appeals to Lady Irwin and other English ladies to start a movement to be called "Lady Irwin's Tribunal of Justice for Ladies of Rank" which "would be an immediate support to us in our tottering condition and these ladies can go, straight to it to gain a hearing, which at present does not exist anywhere." The writer finally says "even in the wilds of Africa I am sure such savagery is not practised as is sometimes practised on us" and appeals lastly to the Atiya Begum Saheba.

Presidential Address of Her Highness Nawab Sultan Jehan Begum

Delivered at The Second Annual Session of The All-India Women's Conference on Educational Reform, at Delhi, India.

TO PRESIDE over the deliberations of a Conference such as this is indeed an honour which any woman of howsoever exalted a position may be justly proud. You have placed before you those lofty ideals on which the well-being of the future generations so much depends and the performance of a national service without which all the endeavours of the stronger sex are bound to be useless. You have very correctly diagnosed the nature of the national disease and the remedy you have prescribed is sure to eradicate the evil. It is a fact, and no one can doubt it, that the educational progress of women is essential, not only for their own salvation as a separate sex, but also for the progress and betterment of the entire nation. It is the mother's lap that provides the first and the best school of education for the child.

Considering the importance of this assembly and the enormity of the responsibilities attaching to its presidentship, I cannot help feeling nervous about my own short-comings. This feeling gets all the more acute when I think that the chair which I am about to occupy has been adorned by my beloved and much esteemed sister, Her Highness the Maharani of Baroda. Her Highness, both for her personal accomplishments and for the services which she has rendered in the cause of India's womanhood, occupies a position of unapproachable eminence. Even besides her, I have no hesitation in saying, there are several ladies present in this house who, by virtue of the superiority of their intellect and the width of their knowledge, deserve to be in this chair more than I do, ladies who have devoted their lives to the success of the movement and to the problems connected with it. My only excuse for being here, if excuse it even can be, is to be found in those family traditions and those religious precepts which have all along perforce filled my heart with an anguish at the deplorable condition of my suffering sisters. Never, in the midst of the duties which Providence placed in my hands and which I have striven to the best of my ability to discharge, have I been forgetful of my own sex, and that indeed was the strongest of incentives that compelled me to accept your kind invitation. In spite of my age and failing health I could not decline the honour, and prepared myself to take part in your deliberations which I look upon as a national duty.

A NEW MOVEMENT

Your Conference, ladies, is still in its infancy. This is but the second year of its existence. It is premature, therefore, to enter upon a survey of its work and expect any tangible results. But the mere fact of such a gathering of educated and broad-minded ladies representing all the different creeds is an event unique even

among the assemblies of the stronger sex. Could there be a more hopeful sign for the future educational and social progress of India than that ladies from all parts of the country should have assembled here, without any distinction of caste or creed, to discuss the problems of education and to find out suitable means for its progress?

It is indeed most gratifying to see that a noble cause has wiped out differences which are the natural outcome of ignorance and narrowmindedness, the two chief causes of friction and disunion, now unhappily rampant among our brothers in India. Even if this Conference were to fail in the fulfillment of its objects, the comradeship so much in evidence to-day will by itself be an achievement, the value of which cannot be easily estimated. But no, I am by no means a pessimist. This conference will doubtless, bring about useful results, and I would assure you that, by the help of God, our feeble efforts will prove immensely beneficial to our sex and to our country, for anything that is done in perfect sincerity for the good of others carries the blessings of the Deity with it.

THE OBJECTIVE

The chief objective of our conference is to bring about reforms in the present methods of female education and to remove the various drawbacks and deficiencies inherent in the system. The main cause of the present unsatisfactory condition of female education is that up till now whatever has been done for the education of women, has been done by men, and although we ought to be thankful to them, we cannot blink the fact that men cannot fully realize our needs or look at them from the same viewpoint as we can. They simply cannot grapple with our problems to our satisfaction. What they have done deserves our fullest appreciation, but the needs of the present time call upon us to solve for ourselves the peculiar educational difficulties that face the women of India. We can do that ever so much better, and, should ever a situation arise where our needs must depend on men's assistance, let us readily place our suggestions at their disposal.

A GREAT PROBLEM

Owing to the various local conditions, even the problem of providing suitable education for our 'young' men is not free from difficulties and prominent educationists are still groping in the dark to solve it. The problem of the education of girls is far more complicated. While on the one hand the poverty of the people of India and their prejudices stand in the way of a proper settlement, on the other, there are old and antiquated customs clothed in the sanctity of religion which retard educational progress. Due to these reasons the question of female education stands foremost among our internal problems. You alone can solve it, as nobody else can. Our difficulties are twofold. There are those that beset education itself and the means of its progress, and those that are the result of outside influences and conditions. We shall not be able to reach our goal unless we were to tackle both, and it is for this reason that we are assembled here to think over and discuss the ways and means for the

achievement of our object. For a detailed examination of the problem you will await the subsequent proceedings of the conference, but I shall very briefly survey some of the aspects of female education in order to place before you my own idea of their relative importance and interdependence.

I shall first deal with those difficulties which have to do with external conditions, and they are comparatively of greater importance.

POVERTY

One of the stumbling blocks in the way of female education is the poverty of our people. Even the education of our boys is not free from the harmful effects of poverty, and the facilities for education that are to be met with in other countries are therefore wanting in India. It is obvious that in a country where the income per head is as low as Rs. 2-8 per month, there can be little hope of people taking their due share in the spread of education. That is too small a figure to enable a man to afford two meals a day at the present time when the cost of living is so very high, and it can scarcely leave a margin for any investment in education. Even so, however, something has somehow, been done for the education of boys, but the need for women's education has not been even so much as properly felt by our countrymen. Their lack of interest and, sometimes, their opposition have prevented the government from paying due attention to the education of the women of India. That accounts for the backwardness of girls in education in comparison with boys, and for the fact that the ratio of education between women and men is hardly 5 : 100.

The remedy for poverty lies mostly in the hands of men, but women too have their responsibility in this respect, the division of work in the society being that man produces wealth and woman spends it. To save society from the evil effects of poverty we certainly have to enlarge our sources of income but we also have to cut down our unneccessary expenses. Now if women know how to run a household properly, they would keep their income and expenditure evenly balanced and would be able to distinguish between the necessary and unnecessary items of expenditure. If they know some useful handicraft by the help of which they could supplement their income, if they could realize the national needs and sacrifice a little of their pleasures and luxuries to the adoption of the plain living of olden times, poverty would, to a great extent, disappear from the country. But all these things depend upon proper training and education, and even for this the proper remodelling of our educational system seems to be absolutely necessary.

EARLY MARRIAGE

Another handicap to the education of our girls is the custom of early marriage. The evil custom exists practically in every part of the country, and in almost all sections of the people. Owing to it the best part of life which ought to be devoted to the physical, mental and moral growth of a girl, is wasted, and, besides, she often falls a victim to various kinds of disease and physical disability. The rapid increase in disease and mortality, the fall in the average

length of life, the poor physique of the children and the physical and intellectual degeneration so evident today are all traceable to this baneful custom. * * * * * * * * * *

PURDAH

Another custom that needs readjustment is the purdah. Just as early marriage is largely common among the Hindus, the purdah is to be met with mostly among the Musalmans. There can be no denying the fact that the present strictness of the purdah system among the Musalmans does not form part of their religious obligations. It is based on purely local considerations and is not found in other Islamic countries. The motive underlying the system as it obtains in India was perhaps the prevention of an improper association of men and women. The idea was that women should not make a show of their charms, and it was with that object in view that the purdah was introduced in Islamic countries. In some of them it still exists, but nowhere is it as strict as in India. If the system were remodelled according to peculiarities of the environments and placed on a reasonable footing, most of the evil effects which it has on female education would disappear, while, at the same time, we should be spared from the situation that is causing a great deal of anxiety in the West.

I have no hesitation to own that the purdah system as observed among the Muslims of India is not exactly Islamic and is indeed very harmful to the progress of education among our girls. It is a hindrance moreover in the way of their physical and mental development. The Musalmans should coolly and calmly reflect and decide whether by respecting a mere custom they would keep their women in a state of suspended animation whether they would sacrifice the prospects of their future generations at the altar of blind prejudice.

These, briefly, are among the impediments to female education which I have classed as external. There are a number of social difficulties besides, which are in themselves the result of ignorance and lack of knowledge and do not very much effect the progress of education. I do not therefore propose to go into details about them and I feel that they will all gradually die out with the spread of education, and that the necessary reforms and the acquirement of rights very much in demand will automatically follow in its wake. No power in the world can stop us from getting our rights if we are capable and deserving of them.

WHAT SHOULD GIRLS STUDY?

I now come to those questions that have a direct bearing on the educational problem. The foremost among them is the question of a suitable syllabus for girls, a question which has for a long time been under the consideration of those who are looked upon as leaders of thought in that respect, but it is a pity that nothing much has been done so far. Nothing definite has yet been decided upon and we do not know what to read and what not to read. A certain controversy seems to be going on as to whether the instruction of girls should proceed on the very same lines as that of boys or whether there should be one system for boys and

another for girls. There are some who favour an identical course of studies for both, while there are others who would keep the two systems totally distinct from each other. The former also advocate what are called mixed schools. Personally I am inclined to think of both the points of view as the two extremes to be avoided. I would chalk out a *via media* for the conduct of women's education. I do not pretend to step into the role of an educationist. What I do want to stress is merely that in the choice of a curriculum, the peculiar needs and requirements of women and their mental constitution should not be lost sight of. It should also be borne in mind that the time our girls can afford to devote to their studies is necessarily very limited, and that therefore the course of instruction for them should be such as to admit of the necessary amount of the knowledge being imparted to them within that period. Such of them as have the means of prosecuting their studies still further or are inclined to enter any learned profession, need not be prevented from carrying out their intentions, but, generally speaking, the education of girls in India should proceed on the lines I have ventured to suggest. It is not very commendable in any case to look upon education merely as a means of livelihood, much less should that be the aim in educating our girls. Woman was not meant by nature to take part in the struggles of life or to compete with men in the domain peculiarly his own. Her education should be such as may enable her, among other things, to help man in his struggles, to comfort him in his troubles and create a happy home.

Due importance should also be given to the physical and spiritual well-being of girls. No system of education can be complete which merely aims at the growth of the intellect and ignores the spiritual and the physical sides of human life. The human mind is a complex of a number of faculties and care should be taken to develop every one of them in due proportion.

With the question of reform in the curricula of girls' education is closely intertwined the question of examinations. As at present conducted they are a source of an enormous strain on the minds of students which sometimes leaves a permanent effect on their health.

The need for reforming the present system of examinations is universal and the more our girls are spared the strain by the provision of some other tests of proficiency the better it would be for them. For so long as separate Universities for women can be set up our national Universities ought to take up these questions and do something to improve the situation.

SCARCITY OF TEACHERS

The next great problem is the supply of efficient teachers. When good teachers are scarce even among men, their scarcity among women is not at all surprising. The reason is that the teaching profession in spite of its importance and value, is the least paying. The best minds have therefore no inclination towards this profession, and only those take to it who are compelled by circumstances and to whom all other doors are closed. The teachers of our primary

schools are usually very inefficient, although it is they who are entrusted with laying the foundations, both moral and intellectual, of the future generations, and their short-comings and mistakes cannot be rectified by any subsequent effort. To impart good education there should be good teachers from the very beginning, and those who want to see the standard of their children's education raised should try to improve the lot of their teachers.

For the progress of female education a large number of female teachers is required. I would earnestly appeal to my noble-minded sisters to realize the poverty and helplessness of their country, and, to contribute their quota of help in the advancement of education.

We should never think that something is lacking in us and that we cannot shape our own destinies, or work out our own salvation. The gifts of nature are within the reach of everybody and if we do not take due advantage of them the fault is ours. The members of our sex have performed heroic deeds in the world and the pages of history are full of the records of the marvellous achievements of women, both Hindu and Muslim. Even today we are not without women in our midst who would take their place side by side with men in any walk of life. That the bulk of us are backward is due to want of proper training, not to any defect in our intelligence and understanding. Given the necessary chances and scope, our girls would surely shine just as their progenitors shone in the pages of history in the days gone by.

LADIES!

Before I conclude, I would crave your indulgence to emphasize one particular point. Mere words are not enough to bring about success in any movement. Practical efforts are essential to the achievement of our objects. Most of the meetings and conferences in India do not go beyond the mere expressions of pious hopes. They are the scenes of some very interesting discussions, and of the passing of some very fine resolutions, but there the whole thing comes to an end, that, in fact, is one of the reasons that in spite of the efforts of the last fifty years female education in India is still in its preliminary stages.

I admit that it is essential to crystallize and formulate our ideas before any practical steps are taken and this necessitates discussion but once a decision has been reached, let it be acted upon for otherwise success is difficult to attain. Let us make up our minds to act up to what we are saying today, and that to my mind is the secret of all *success*. I am so pleased to learn that meetings have been held in various parts of the country and that your resolutions are meeting with the most enthusiastic support everywhere. This leads me to hope that in the progress of female education this conference will be an inspiring, and stimulating power and will serve as a model of unity and cooperation for the best of the country, unity and cooperations on which every success is dependent. In the end I pray to the Almighty that He may shower His blessings on our efforts towards the attainment of the aims and objects of this Conference.

Foreign Correspondence

INDIA

Mrs. J. H. Stewart, Pathankot, India, Editor.

THE WOMEN'S EDUCATIONAL CONFERENCE OF NORTH INDIA

By Miss Kate E. Spencer.
Sargodha Girls' Boarding School

The Christian women teachers of Northern India hold an Annual Educational Conference, usually the last week-end of November .

This year it was held in the Alexandra School in Amritsar. This is under the English Church Missionary Society, and is one of the most up-to-date girls' schools in India, with its large buildings and good equipment.

PROVISION FOR ENTERTAINING

Some schools sent representatives, others sent all their teachers. Any teacher of any training and position is allowed to attend. This year the guests at the Conference numbered over one hundred and fifty. It is a meeting looked forward to by the Indian teachers not only for the educational inspiration but for the social fellowship. The entertaining school provides housing and meals for the visitors at a nominal rate. The pupils who can conveniently do so, go home for a vacation during those days, and the others crowd into the space left after the visitors have been accommodated. They do not seem to mind the discomfort and most cheerfully serve their guests by carrying their baggage, cooking their meals, waiting tables, washing the dishes, and doing all the extra work entailed in entertaining guests.

THE PROGRAM

This is thoughtfully prepared months beforehand by a special committee. The devotional and Bible hours are assigned to persons ably qualified to make them profitable. Experts along different lines demonstrate tested, up-to-date methods of teaching.

This year, hand-work, individual work, division of fractions, history, character development, were discussed in a very practical way.

A song contest was an interesting feature of the program. Each school was asked to write a song and adapt it to an Indian tune, and to be prepared to render it on Saturday night. The request met with a good response and the productions provided an evening's concert that was highly entertaining. The judges found it difficult to decide which was the best. The Amballa City teachers, of the Presbyterian Mission, received highest honors.

THE EXHIBIT

An exhibition of school work is always an interesting feature. This year, schools were asked to send the best specimens of sewing done by each class, also Bible hand-work, and any absolutely original piece of work. In addition to the exhibits requested, there were many different types showing the efforts of schools along various lines. The Alexandra School had a display-room with modern equipment and the latest materials for teaching individual and hand-work in the lower classes. This display was most helpful and gave new ideas and plans that can be put into practice in the different schools.

SIGHT-SEEING

Amritsar is a famous historical center and it would not be fitting for educators to leave the city without having a look at the famous Sikh Golden Temple and Oriental Rug Factory, so accordingly, in the free time excursions were made to these places of interest.

GOING HOME

A railway journey is also a factor of the Educational Conference. The

journey from Sargodha to Amritsar requires about fifteen hours with three changes. The trip takes us near the Salt Mines of Kheura, and through the Capital of the Punjab, Lahore. As all seven from Sargodha were attending the Conference, and unanimous in their desire to see these places as well as Amritsar, we decided to take them in en route. To do this, we took a 2:30 a. m. train along with some friends. A tonga-driver promised to call for us at 2 a. m., but when the time came he evidently decided it was too cold to get out so early, so we had to walk a mile to the station, or rather we ran, for we heard the train whistle before we left the house. The Guard on the train kept it waiting 20 minutes for us, for our friends were there on time and told him we were coming and that they could not go on without a chaperone. We boarded the train without tickets and the Guard arranged for them at a station along the way. The Salt mines were well worth the trouble of the race for the early train. We were so tired from exertion that we slept soundly the second night in a third-class railway train.

In Lahore, we had an interesting day, saw the Zoological Gardens, the big shops, and the Museum for the first time. In the Garden section, a chrysanthemum exhibit was being arranged and we saw loads of most beautiful chrysanthemums on their way to the exhibit.

A HINDU RAJPUT WEDDING

By Mrs. J. H. Stewart, Pathankot, India.

"Where do you suppose that Sahib and Memsahiba are going? He on a horse and she in a palanquin, borne of four. A little boy along carrying a gun. Where can they be going, away up here in this hill-country?"

The curious pedestrian sidles up alongside the little boy and puts the question.

"They are going to the wedding that is to be at the Kotwal's house, a few miles further on."

His curiosity is satisfied, but he still looks amazed, for who ever heard of a Sahib and Memsahiba attending a Hindu wedding?

THE INVITATION AND JOURNEY

About two weeks previous, this Kotwal came into the Sahib's office

A BRIDE BEING CARRIED TO THE BRIDEGROOM'S VILLAGE

and invited him to come up and bring the Memsahiba and all the tents to the wedding of his daughter, which was to be the first week of December. The Sahib had a full program ahead of him, but this was a rare opportunity to meet the many high-caste Hindus who would be there, so he promised that he would go. He promised to send camels for the tents and our baggage, and a horse for the Sahib and a palanquin for the Memsahiba, the day before the wedding was to begin.

Thursday morning, at the appointed time, the camels, horse and palanquin all came and we started on our trip, which was to be very different from those we had been taking in the Ford, by the way! We followed the main road for only a short distance, then took to a path that seemed quite insignificant, headed right towards the mountains. It led us through jungle brush, over rocks, through dry freshet-beds, down rock-paved lanes bordered with high cactus or beautiful green bamboos.

After two hours or so, we arrived at the house of the 'Zaildar', District Officer, a friend of the Kotwal's, who had invited us to stop and have tea with him on our way up. We had a nice visit in his house. I went inside and met his wife and daughters-in-law, who were very friendly. They too expected to be at the wedding.

ARRIVAL

It was not far to the end of our jog, jog, jog, and we were not sorry. The Kotwal's house is situated up on a ridge which is one of the spurs from the foot-hills of the Himalayas. There is a wide stone-paved path leading up to it from the valley, through which flows a stream of water only when the monsoon is on in July and August. At other times of the year, it is simply a dry, rocky bed. Houses are scattered here and there over this ridge and the one across the valley, but the Kotwal's house is the big, imposing-looking one. He is the Honorary Magistrate and the acknowledged leader in all that section —a very kindly-disposed, popular man.

The host, who was seated on his platform in front of the house, gave us a hearty welcome. He seated the Sahib near himself, and I was taken right on back where there were about fifty women with the hostess, who was a keen-featured, neatly dressed woman. The fourteen-year-old girl who was to be the bride, was also there in the crowd.

They sat down all around me, after seating me in a chair, and we chatted for some little time, then they asked me to sing and tell some stories, quite pleased that they could understand what I said. I used some picture-rolls illustrating Bible-stories, and talked for an hour and a half. A great opportunity! How interested they seemed!

THE ARRIVAL OF THE GROOM AND HIS PARTY

What excitement! It is Friday evening. The groom's procession is to come this evening! Everything is ready and it is nearly dark when—hark! the sound of a drum in the distance! It is coming nearer. Now we hear the faint sound of music. Yes, it is the groom and his party. Nearer and nearer they come till, the band leading, they emerge upon the plain where the camp is pitched waiting for them. The groom's palanquin is set on the ground, all the seventy men dismount from their horses, and they are ready for the ceremony of the meeting of the groom's party with the bride's party. After the horses are tethered, the father of the groom and the father of the bride lead in a little performance which formally receives the one into the home of the other, and really is the beginning of the two days' affair.

THE WEDDING CEREMONY

The marriage ceremony is divided into two parts, both performed by the Pundit, inside the courtyard. The

first part at 9 a. m., which is the first appearance of the bride. She is a shy little girl, properly modest, her face hidden under the gorgeous pink silk veil, which is most elaborately trimmed with gilt braid, and completely envelopes her.

The other half of the ceremony is in the evening, about 6 o'clock. The hostess sent me a 'salaam' about 4 o'clock, and I had another opportunity to meet the women, quite a crowd of whom had gathered on this the day of the wedding. All were idly sitting and were glad to be entertained. An interesting crowd in their attractive, bright-colored silk clothes. Their faces are keen and show aristocracy.

AND STILL ANOTHER CEREMONY

That of the departure of the bridal party, which is the next day about two o'clock. At noon, we saw part of the bride's gift from her father starting across the plain. A saddled mare and colt, a buffalo cow and calf, two milk cow's and calves, and two goats. The large animals were covered with bright red or blue woolen blankets. Gifts of various kinds of cloth, nuts and sweets were presented to the bride and groom as they stood to receive them just before sitting in their palanquins to depart. The little bride was weeping while the groom graciously received the gifts. Her father had given her Rs. 2000 worth of jewelry, and a beautiful palanquin ornamented with silver besides the customary gift of some household furniture.

The departure was sad, for the bride seemed broken-hearted. The bride is supposed to weep on departing and for a mile on the way, but this dear little bride was sincere. They started away, the band leading with gay music, followed by the bride's palanquin, which was followed by that of the groom. The father and all his party accompanied them for a mile or so.

Not far out, the music ceased and the procession stopped. The bride had fainted! All were exercised about her. They sent back on the run to catch a chicken to sacrifice for her health. She soon recovered, and the procession went on its way. The bride was accompanied all the way by two old women servants, who were to stay with her for the two days that she was to remain in the groom's home, and bring her back to her father's home, where she would remain for two years.

SUDAN

Mrs. D. S. Oyler, Editor

THE NUBA WAY

"From Life and Work in the Nuba Mountains"

By D. N. MacDiarmid

It all happened in true Nuba fashion. Gwalo, a youth of twenty years, who lived in the Nuba Mountians of the Sudan, fell in love with Kwoma. He saw her daily as she went down to the water hole: he watched her as she carried on her head up the rocky mountain path the heavy gourd full of water. It was a heavy load for a girl, but she carried it easily, and she walked with grace and dignity. He knew better than to offer to help her carry it, for what girl would look at a man who carried water! He heard her father speak well of her when the men were sitting together on the flat rocks after the day's cultivation was over. And sometimes during the last wet season he had gone over to where she was working and had seen her industriously hoeing the family plot. The long and the short of it was that he loved her. He admired the way she wore her black and white beads around her neck; he liked the way

the oil glistened on her shiny, black skin; he liked the swinging of the leather tails of her kilt, and the tinkling of the little bell suspended from her waist. So he asked her if she would be his wife, and she, as any well-mannered Nuba maiden would, said, "Ask my father".

Gwalo therefore sought out his Orika (bosom friend) and asked him to go with him to see the girl's father. They found the father at home drinking merissa (beer), and they discussed the question, but Gwalo knew that it was incorrect for him to speak at all, so his Orika had to do all the talking and say how the heart of the boy yearned for the girl. The father was quite agreeable, but told them they had better go and see the girl's mother, and get her consent. The mother, too, was pleased with the match, and it only then remained for Gwalo's father and mother to see the girl's parents and discuss how many sheep should be paid as a dowry. At last the sum of forty goats and one pig was agreed on, a day was fixed for payment, and the wedding was all arranged.

But for a whole year after the payment of the dowry, although they were man and wife, Kwoma lived with her parents and Gwalo lived with his; any other arrangement would have been unthought of. When a year had passed and Gwalo had his own huts built, he took his wife home with him, and for a little while they lived very happily. Then their little boy was born. They called him Kune, for the eldest boy is always called by that name, but his mother called him Ordel. They were both very proud of their baby, and Gwalo looked after him almost as much as his mother. But Kwoma did not get well. She was listless and tired. The task of carrying the water up the mountain side left her faint and exhausted, and at length she had to ask her sister to carry the water, and her mother to grind the grain. They all did their best for her and Gwalo even went so far as to bring in the firewood. He went to the Mission station too, five miles away, to ask for medicine. He did not know, of course, what kind of medicine to get, but he thought "stomach medicine" would be best.

But despite all their ignorant care of her, Kwoma got worse, and then, all at once, their efforts to cure ceased. They now were sure she would die, and they told her so. As she grew weaker and weaker, they came into the hut where she was lying with her head on her mother's knees, and wailed there and told her and one another that they would never see her again. Naturally enough the poor girl, diseased in her body and distressed in mind by the death wails did not linger for many days. She died early one morning during the harvest season, and by midday the grave was ready. They carried her down to the spot and lifted her into the grave, and placed her lying on her right side with her head resting on her arm.

Then they put little Kune against her cold breast and filled in the grave. There were a few smothered cries, a few spasmodic struggles of the infant, but they soon ceased, and Kwoma and her baby were both gone to the land from whence one of them had so recently come. And Gwalo went back to his hut and sat for a long time in silence.

ABYSSINIA

Mrs. Fred L. Russell, Editor, Addis Ababa

FROM THE LAND OF GALLAS

By Rev. C. F. Kenneweg, Sayo, Abyssinia

"Gallia est omnis divisa in partes tres", began Caesar. All Galla is divided into three parts. The first part is of high mountains, the second of higher mountains, the third of highest mountains. Mountain scenery suggests thrills but mountain travel means mules. The first mountains I thrilled over; the second, I drilled over; the third, I felt 'almost killed' over.

But now I know something. I know every movement a mule makes. I can tell when she is going to kick and jump, stop, run and trot, bray, bite and whine, shiver and roll. I know the shape of her head and ears from every angle. The Bible speaks of Ethiopia being a land of the flapping of wings but I remember it as the land of the flapping of ears.

I came to Abyssinia to do great things and to learn great things and so I did. I know every argument a philosopher uses to make himself believe he is above pain, or that he can stand the last long mile, or that "writer's cramp of the leg" is just a child of the imagination. I can totter from a mule to the nearest soft rock with a smile upon my face. . . . . Oh! the romance of Abyssinia!

I have a message and someone to whom I would like to send it. In my mind there dwells the memory of certain saints I love. As individuals usually, they are given little consideration for they represent the faithful "mite" supporters of missions. Some are to be found in the rural "Ladies Aid", teaching in the Sabbath School or breathing a prayer for missions in the weekly prayer meetings. They constitute the backbone of our missionary endeavor; they are the saints I love, the ones I want to be able to face without flinching when I return home.

But I might hesitate about my message. A great speaker said that there had not been anything new about missions said in the last twenty years. What hope is there for a beginner? Even if nothing new had been said in that time, but of course there had, isn't that which had been said before enough? Christ said much; so did Paul and many great leaders since.

Few are the boys who haven't thrilled over the experiences of missionaries as related in Sabbath School or Church. However, there comes a time later in life when one feels older and wiser, when one says, "You can't make me believe that people live like you say or that they crave education and the Gospel and respond in the manner you describe. That may interest members of some country women's missionary society but it doesn't get over with me." Even through seminary days that thought persisted in my mind. When Bob Wilson left for Abyssinia I said, "Write and tell me your impressions of missionary work. I believe these missionaries overemphasize." As a friend he did. I would like to do the same for you.

The prophet, Ezekiel, hesitated about his message until after he had gone and lived among his people in exile beside the River Chebar. As he states it, "And I sat where they sat." Then he realized their needs and was hesitant no longer. During the past few months I have sat where the Gallas sat, in their houses, at their feasts, around their campfires. I have seen the missionaries at work; I have talked to the natives. I need hesitate no more.

The purport of my message is to reemphasize and revivify the opportunities of the Abyssinian Mission. Abyssinia is a fertile field that cannot be neglected. There are many things I would like to tell of Gidada, the blind evangelist, picked out of the beggars class by Mr. Russell and of

how he inspires the natives with his Gospel message—of the fine Christian character of Mouletta or Ato Tafara—of the remarkable achievements of Gorei's junior Gospel teams or of many other splendid accomplishments of which you have heard. These stories may grow stale to you but when one sees them before his eyes it makes him feel like shouting anew these wonderful examples of God's renewing grace.

Would that you could have faced the congregation that I did on my first Sabbath at Sayo, of three hundred eager faces. These are not of the negroid type; they speak of intelligent minds that are being trained to lead Christian Abyssinia, a nation that has remained staunchly Christian since a thousand years before America was discovered. I would like to have you see the line of patients at the hospital. Sores of every description, diseases, knife wounds, spear cuts and battered limbs are some of the ills that Miss McKibben is to cure. It is the place of last refuge. Many go forth as miraculously healed, in their eyes, as though the Great Physician had healed. The needs and accomplishments in Abyssinia have been underemphasized.

A few weeks ago I saw an English prospector discover platinum in a creek bed where the Gallas used to wash for gold in the generations that are past. But they had always cast this white mineral aside as so much waste. Now they are amazed at the wealth which they had neglected. To you who "build with gold, silver and costly stones", to you who sometimes cast aside the more precious metals, I bring my experience in rediscovering the value of the United Presbyterian investment in Abyssinia.

THE FOREIGN TEXT BOOKS FOR 1928-1929

FRIENDS OF AFRICA. We hail with delight the new study—**Friends of Africa,** by Jean Kenyon Mackenzie.

As we think back through the years, we recall no mission study book which gave us greater delight than **An African Trail,** by the same author.

Others have helped in this new text book. Mrs. Donald Fraser, M. D., Mrs. F. Bridgeman and Mr. J. H. Oldham have made valuable contributions.

The **"New Africa" is** calling for friends. In her inimitable style, Miss Mackenzie depicts the lives of these "Sons of Men" and the duty of the friends of Africa to give physical, intellectual and spiritual help. Certain it is that if Christian women of America follow these studies carefully there will be added great numbers to the **"Friends of Africa."**

JUNIOR BOOK—CAMP FIRES ON THE CONGO by Mrs. John M. Springer. The writer of this book is not only an experienced missionary but a skillful story teller. From the first call to gather around the camp fire to the double wedding in the end there is not a dull page.

Plenty of thrills—crocodiles, zebras, lions and elephants to stir the imagination as the stories proceed.

The record of the spread of the Gospel and how it makes "all things new" even in Dark Africa is one of great value to the boys and girls of America.

BEGINNER'S BOOK—DAVID AND SUSI by Mrs. Lucy W. Peabody is an interesting little book that even the wee junior can understand. It is a story of Livingstone and his African friend Susi.

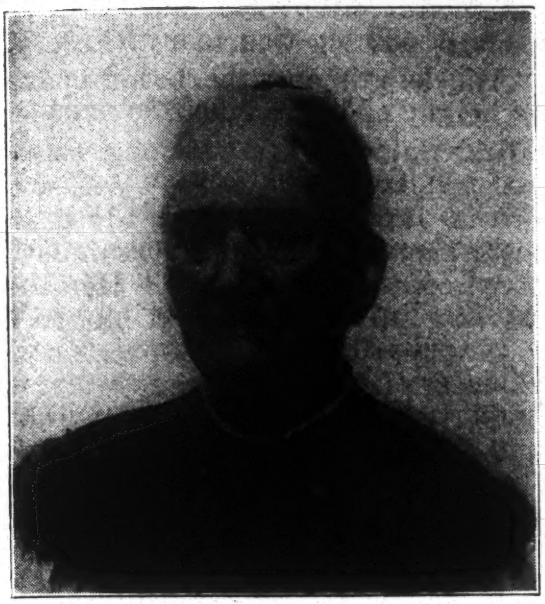
The pictures and pen and ink sketches are unique and telling. We wish that every small child in our church might become the possessor of one of these charming books.

These may all be obtained from the Literature Secretary, Publication Building Pittsburgh, Pa.

EGYPT

Minnehaha Finney, Editor, Tanta, Egypt

Mrs. Henrietta Lee Harvey



Your loving old friend
Henrietta Lee Harvey
in her eighty second year
fifty six of them spent
happily in Egypt.
Jan-1922

A MOTHER IN ISRAEL

Translated from El Huda.—The Church Paper of the Egyptian Church.

Mrs. Harvey, a good woman and a beloved mother in Israel, passed to her reward on February 23, 1928 at her residence in the American Mission Building, Esbekiah, Cairo. Seldom has there been seen such a gathering at the funeral of any missionary, Egyptians in great numbers, and missionaries from all the stations from Alexandria to Assiut.

The funeral was conducted by Dr. J. R. Alexander, Dr. Scott Thompson, Rev. Ghubrial Rizkullah, and Rev. Ishak Ibraheem. At the cemetery, after a short service conducted by Rev. W. R. Sawhill, all passed out expressing their sympathy for her daughter, Mrs. Barbari, and Miss Anna Y. Thompson, also to the other missionaries, and thanking God for the good example and holy life of this one who gave sixty-three years of her life to this country and people.

ADDRESS GIVEN BY REV. ISHAK IBRAHEEM AT HER FUNERAL

Mrs. Harvey was born in Cadiz, Ohio, in a family which was noted for its piety. Her father was a judge and was the father of two sons and four daughters. Both sons became ministers of the Gospel and all four daughters were the wives of ministers.

She was born January 30, 1840 and was married on September 7, 1865, and three weeks later sailed with her husband, Dr. William Harvey for Egypt. They reached Alexandria in December, 1865, and after a month spent in Cairo and Alexandria, the Fayoum was chosen as their center of work. They travelled south from Cairo to Wasta in a sailboat as there was then no railroad south of Cairo. Their trip from Wasta to the Fayoum was very tiresome as they had to go on horseback.

They spent four years there and established during that time a boys' and a girls' school. When they were opening the girls' school, one of the residents of the town came to Mrs. Harvey and said, "There is no use of opening a school for girls, for the girl that is educated will never marry." But Mrs. Harvey persevered and when some of the notables brought their daughters then all wanted to come. And how great a blessing that

school has been to the Fayoum Province, of whose progress we boast to the present day.

They visited all the surrounding towns and when they found in Sinnouris a fertile soil for the Gospel seed, they moved there in 1869 and remained there for six years, in which time a church and two schools were established. In 1875 they gave the work into the hands of Rev. Shenouda Hanna of precious memory and went to America on furlough, leaving in the Fayoum that which was ever a strong bond drawing them to that section, the body of their beloved second daughter.

In 1877 they returned from America and were located in Cairo. In 1881 they moved into the Esbekiah building where Mrs. Harvey lived continuously until the day of her transfer to the church of the firstborn in heaven, February 23, 1928.

Some of the characteristics for which Mrs. Harvey was noted among us were the following:

1. Her dignity—she was a queen who commanded and was obeyed; Her command was law, but in love and sincerity.

2. Her Eastern Hospitality—for added to that which she had received from her home folks and her home training, was all that was best of the East.

3. Her Liberality in Giving—This was a very important characteristic in her life and we would that time would permit us to mention the many places where she has helped by her gifts.

4. Her Zeal for the Spread of the Gospel and the Christian virtues and her opposition to all forms of evil in the valley of the Nile.

5. Her true and sincere love for Egypt and her desire to see the advance of the Egyptians in every good thing. She prayed for them every day of her life and it was her request that her pallbearers should be Egyptians.

MRS. HARVEY

By Rev. F. S. Thompson, Assiut, Egypt.

In the book of the Revelation the 21st chapter and the 16th verse are words which with slight adaptations seem strikingly fitting as a description of the life whose memory we honor in our meeting today:

"The length and the breadth and the height of it are equal."

Mrs. Harvey's life was long, measured by days and years. She was born in January 1840 and added almost a score of years to the psalmist's three score years and ten. Her life was long in the changes it has seen in the physical comforts and conveniences of life. She began work in Egypt in the pioneer days of 1865 amid the deprivations and hardships of an earlier age. It was long in its grasp on the things that abide, and in its growth in things that count for eternity; and long in its service. How long we live not years but actions tell; we measure life by deeds and not by figures on a dial.

The breadth was equal to the length. Mrs. Harvey's sympathy and helpfulness extended to all whom her influence could reach. In her service she knew no distinctions of *rank, race,* or *religion.* Great ones of the earth came to her home to find her *unabashed.* Lowly souls have sought her help and found her *unpretentious.* What missionary of all our long line of workers from Alexandria to Luxor has not enjoyed the hospitality of her home and prized the helpfulness of her service! What minister and worker in the growing church of Egypt has not had similar privileges! Of all that God gave to her of means and strength she gave unstintingly to others. But her life was not only broad in the range of those whom she helped, but broad also in the varied character of her activities. Hers was a home of practical service as well as a home of prayerful supplication. In her labors there were joined the faith of Paul and the works

of James. She ministered unto needy souls in things physical, mental and spiritual with no *confusion* of *values* and in humble imitation of her Master.

The height was equal to the length and breadth. It reached forward to eternity, outward to the limits of human needs, and upward to the throne of God.

For tasks that were more than human Mrs. Harvey claimed more than human strength. She was never more conscious of problems than she was conscious of power. She had strong religious convictions. Peculiarly practical and efficient in the every day things of the home and the community, she led a life that was not under the *tyranny* of *things*, for she consciously drew her sustenance and her strength from the presence and favor of her God.

In the length and breadth and height of the life of Mrs. Harvey there is much to remind us of the Master whom she served. At the close of his life on earth he could say, "The work Thou gavest me I have done. It is finished." He touched for good all with whom he came into contact. He "came not to be ministered unto but to minister." Always he was in communion with the Father, saying in times of joy, "I thank Thee" and in times of grief, "Thy will be done".

There are a number of points in which I think the life of Mrs. Harvey illustrated the most striking scenes in the life of Elijah. We think first of his courage, of the bravery and boldness with which he encountered the indifferent Ahab and denounced the wicked Jezebel. Mrs. Harvey had a similar courage in the expression of her convictions and a similar fearlessness in her denunciation of evil and wrong.

Again we see the prophet of Tishba ministering humbly in the far away home of a poor widow in the land of Sidon. We see him carrying tenderly in his arms the child of this widowed mother taking the child to his own place of abode, ministering unto it and restoring it whole to its mother. And we see Mrs. Harvey through long years in her home in the Fayoum and again in her home in Cairo ministering to a countless multitude, of whom, doubtless, many as they have seen her faith and her works have said, even as the widow of Serepta said to Elijah, "Now I know that thou art a man of God and that the word of Jehovah in thy mouth is truth".

Today we all sorrow together as those who have lost a mother, a sister, or a helper and friend. Those whose grief is greatest we can only commend to the comfort wherewith she herself was comforted and to which she led so many. We point them also to the precious memory of a triumphantly useful life, and to the glorious hope of an abiding reunion and service in the presence of Him who says, "Because I live ye shall live also".

AN OPEN HOME

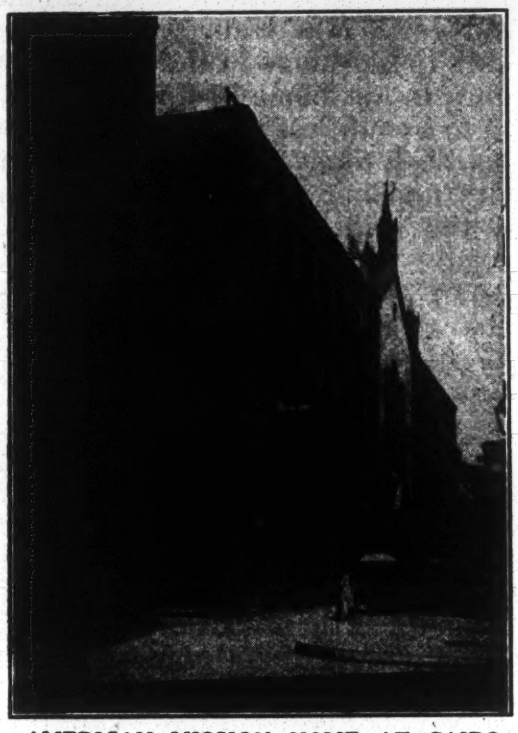
By Mrs. Mary K. Coventry, Cairo, Egypt.

Another one has been called Home. To many of us comes the feeling that almost the last thread that bound us to those very early days in Mission Work in Egypt has been broken. To all of us has come the realization that a friend and counselor has been taken. Though we rejoice in her freedom from weakness, yet we feel our loss.

As one who for years enjoyed the privileges of her home, I would bear testimony to the help and the encouragement she has been through the years to us who are younger in the service.

Two aspects of that homelife have deeply impressed me. I came into the home, a new missionary, a stranger, and only six weeks before our beloved Dr. Harvey was laid aside by his last illness. But in those few weeks I saw something of how their home was open to all. And in

a wonderful way did Mrs. Harvey continue this "Open Home," sort of life during the years that followed.



AMERICAN MISSION HOME AT CAIRO

The second story of this building, was the home of Dr. and Mrs. Harvey. For nearly fifty years Mrs. Harvey was the hostess of this hospitable home.

As a member of her home, it seemed to me her house was never so crowded or her table so surrounded but that she had always a place for the one who dropped in unexpectedly. In a marvelous way she could arrange to meet the demands of hospitality.

Not to the missionary alone were these gracious ministries given but just as freely to the Egyptians who came to her.

Since Mrs. Harvey went Home one of the Egyptian workers came in, seemingly crushed with grief. She said: "Mrs. Harvey's house has been my house; when I came in tired and needed a cup of tea or coffee I could always ask for it, or go to the kitchen and make it. If hungry I could always get something to eat in her home, or if I came in tired there was always some place where I could rest." Thus she and her home were a constant lesson to us in Christian ministry.

The other thing about her home life that deeply impressed me was that no matter how full her house or her hours, yet if a committee wanted a place to meet, Mrs. Harvey could always arrange one. It mattered not to her whether it was a Synodical or Mission Committee. Mrs. Harvey always seemed able to plan for the needs of those who came to her.

But her home was open to meetings of various forms. The English prayermeeting had its home in her drawing room from the year 1883. In that same room was housed the Sabbath evening Christian Endeavor since 1892 and the Young Men's Saturday evening Christian Endeavor from 1902 until just recently. Not only was her drawing room open for these societies but when ever they wished to hold a social hour her kitchen and her dining room were at the disposal of the young folk. In fact there was no part of her home that was not consecrated to the work of the Kingdom.

Mrs. Harvey has passed to her reward, but her influence lives on in the lives of many a missionary who had the privilege of being in her home. Her influence lives on in the many who came and went in that home during more than sixty years of her life here.

May we learn the lesson of faithfully serving in whatever capacity and with whatever we have.

A TRIBUTE TO THE MEMORY OF MRS. HARVEY

By Gertrude Newlin Jamison, Tanta, Egypt.

As we sat in the church, quietly waiting for the friends to gather, that we might for the last time show our love for Mrs. Harvey, a whole flood of memories came surging in upon me—memories that reached as far back as my early girlhood days, for it was then that I first knew her. We both claimed the same home town, Cadiz, Ohio, so during one of her furloughs, a visit was made back among

her old friends and it was our privilege to have her and her husband in our home. I was fascinated by her honest straightforward speech which expressed so much warm appreciation of all the kindnesses of her friends.

This same fascination was experienced years later when we came as new missionaries and she made her first call on us. We were not long in realizing why she held such an important place in the hearts of the missionaries and Egyptians. A few visits with her in the homes of the people she loved and for whom she labored was good food for a young missionary's soul and a few times spent in her study, as she received rich and poor alike, gave balance to a missionary's vision.

From the very first, it was our great desire to become acquainted with Egyptians, which isn't an easy task in Cairo, when one, perforce, must keep his nose glued to an Arabic grammar, but we soon learned that Mrs. Harvey's study was nearly always full of Egyptian visitors, and that there we could meet as many as we liked. By dropping in for a few minutes at a time—and I didn't miss many days—I could take an Arabic lesson much more to my liking than with a teacher. She was always so pleased when a new missionary took a real interest in the things that she loved that she took many a minute to give all the past history of her guests, explain how they came to be present, their connection, if any, with the church and slowly repeated whole sentences of the conversation in Arabic to piece out the fragments that I had understood. What an opportunity to broaden a vocabulary as well as a vision!

I shall never cease to prize the privilege of having met in her home some of the pastors, elders and teachers who would otherwise have been strangers to me for years. And as one of the speakers remarked at her funeral, "What pastor or Seminary student of the Egyptian Church has not, at her hand, received help of one sort or another," there came to my mind some who had come to her with real problems, but who never left her study without having received wise counsel and in whose ears rang the words of her loving prayers as she sent them out again better prepared for their Master's service.

How vividly do we remember the Sabbath evenings during war days, when her drawing room was filled with soldiers so lustily singing the hymns they loved! Many a man will rise up to call her blessed and many a one has already greeted her in Glory, because she made a bit of home life possible during the days when men were deprived of all that they loved. She sat like a queen among them and by a word or a nod guided and controlled the conversation in such a way that all would realize that it was the Sabbath and it must be spent without hilarity. Never did they leave her home on such evenings without having knelt at the family altar.

During the last two or three years of her life, she was physically unable to take an active part in the busy world around her, yet as we sat at her funeral that day, how deeply impressed were we! What a large crowd of friends had gathered at fairly a moment's notice to pay tribute to one who had almost entirely passed out of public gaze! We were glad that she had been released from her suffering yet sorrow was written on the face of each one—the sorrow of having lost a mother.

TRIBUTES TO THE MEMORY OF MRS. WILLIAM HARVEY

Parts of letters written to Miss Thompson and Mrs. Birbari.

A pastor who was acquainted with Dr. and Mrs. Harvey from his childhood wrote: "The death of Mrs. Harvey brought great sorrow to us. We were reminded of the death of our

beloved father, her husband. Please tell the American missionaries that we sorrow with them. Please let the Board at home know of the good relations which exist between our church here and that of America, and its honored men and women. Our sympathy and love go out to all our fathers and brothers. Please tell them plainly that our hearts are tombs to those who die in Egypt, and abodes to those who are living."

Another pastor wrote concerning her: "We feel we have lost a great mother in Israel. She was a representative of good motherhood, a virtuous woman, a missionary who served in the kingdom of the Lord in all kinds of service, religious and educational. She did a great many worthy things, and her life was filled with noble desires; she was an example of the Christian life, a helpful wife, a wise manager and faithful guide. How often she guided others to Christ by her words, her example and prayers. How often she was a blessing to families, in the bringing up of their children, in the Sabbath School classes, and a help to those in distress, by her kindness, and generosity and the goodness of her heart. She was like a gracious mother in caring for the comfort of the Theological Seminary students."

Miss Hosack wrote: "I was just starting out when the word came that Mrs. Harvey had gone, and I did what she was so intent on doing. The last words I heard her speak were, 'Go, tell them God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life,' and so I did that day in her memory, asking God to bless. In each house, Moslem and Christian, I told that loving earnest message and about her great love and desire for the people."

Another missionary wrote: "Her life and her stories of the old days will be an inspiration to all of us who knew her."

A pastor wrote: "When we remember the great work she did, and her great service to Egypt and the Egyptians in Christian effort we are comforted, and thank God for her life."

Another wrote: "All her worthy acts, and her service for the Lord, follow her. Among other generous acts was her kindness to the Lord's servants, and her gifts to the churches, for instance, sending to K.—a communion service for the Lord's supper. Really she is not dead, but is sleeping and her works follow her."

Another pastor wrote: "We have lost a great worker. She gave to Egypt and the Egyptians a great example of living piety. We cannot forget her service to us when we were in the Theological Seminary, when she was like a kind mother to us. May God comfort all the missionaries. Remember we join you in your sorrow."

In a letter from Mr. Trowbridge, World's S. S. Association representative, he said: "What a wonderful and touching tribute was expressed in that great gathering at the church. The whole service was beautiful and inspiring. I have today written a letter to Dr. W. B. Anderson to tell him of the great gathering, and of the profound respect and affection shown by the whole community of Egyptians, Americans and British."

Canon Gairdner after the funeral wrote: "As I looked at you (Miss Thompson) and Dr. Alexander and Mrs. Watson at the service today I thought how specially much it was meaning to you three— the last left of the noble old band of warriors to so many of whom we have been saying farewell of late. Please accept my special sympathy. Your thoughts must have been far from being merely sad ones. Triumph and expectation and calm joy in Christ must have been uppermost."

Dr. Gwynne, the Bishop of Egypt

and the Sudan called her one of God's best daughters. "In her face shone the beauty of goodness and the Spirit of Christ. I think that a most beautiful epitaph for so grand a warrior, 'I have fought a good fight'.

Please convey to all at the American Mission my sincere sympathy at the loss of so good a soldier of Christ, and I thank God for all that He has done for the extension of the Kingdom of Christ in Egypt through Mrs. William Harvey.

"OTHERS"

By Miss Marion Paden, Zagazig, Egypt.

Mrs. Harvey began her work for the church soon after her arrival in Egypt. In the Fayoum Dr. Ewing asked her to learn some Psalms by heart in Arabic, so that she could lead the singing, in the Arabic service. This she did with great acceptance.

She started the first school in the Fayoum, with only two girls. People said, "Girls can't learn to read, and even if they did, no one would marry them." But the two soon grew to forty. She herself taught them to sew.

Mrs. Harvey's whole service was for others. Fayoum was her first field, and so it had the first place in her affections. But she belonged to all of Egypt. As Dr. Harvey visited the churches up and down the Nile, from the "Ibis", Mrs. Harvey was known and loved equally with him. In the baptismal service she used to take the babies from their mothers and give them to their fathers to receive the rite, as the mothers could not appear before the pulpit. It sometimes took all Mrs. Harvey's generalship to get fathers and children satisfactorily sorted out.

During part of their life in Cairo Dr. Harvey was pastor of the Ezbekieh congregation. Mrs. Harvey knew the women of the church, their circumstances, and kept in touch with their joys and sorrows by frequent visits to their homes. Her accessibility made her beloved, and she spent hours in listening to tales of sorrow, wrong and need. One said lately, "We always felt free to go to her home." And no one left her without help, spiritual, physical or financial. She sewed for the poor and for hospitals, often furnishing the material. At other times she was able to interest others to give the needed material. She had regular pensioners, who knew they would not be turned away empty.

Mrs. Harvey had a close connection with the Theological Seminary. The students had rooms adjoining her own home, and she had a general oversight of their house-keeping arrangements. One pastor remarked, "We often used to go through her house rather than use our own stairway, it was like our own home." On the Saturday before the Eastern Easter, she always took the students and their families (if they had any) for an outing. Often they went to the Barrage, sometimes to the pyramids, but she had done the planning and providing. Sometimes it was the Bible women who were entertained, and these gala days were never forgotten by any who had the privilege of participating in them. After her health did not permit her to take these excursions, she sometimes entertained the Theological students in her home, or gave them money to have their own feast outside. One year they were gathered in and she gave each one a Bible.

Mrs. Harvey had a consecrated pen. She kept in touch with many widely separated people by her letters. She never idled, if there were visitors, her hands were busy with some work, always for others. Her strength expressed itself in kindness, her plans were full of thoughtfulness and love. Her's was a mother's heart great enough to take in all.

FROM THE "INNER CIRCLE"

By Miss Anna Y. Thompson, Cairo, Egypt.

It has been a great privilege to spend so many years with Dr. and Mrs. Harvey in the mission work in Egypt. My cousin Mrs. Harvey being several years my senior, and having arrived six years before I came, it was very helpful to have her counsel and direction in many things. Her interest in the people of the country and kindness and generosity, were a good example for me, and her friends were mine, and she always made my numerous friends welcome as callers in her house.

Some years ago she acted as gatherer of the church collections, and it was during the time that Dr. Harvey acted as pastor of this congregation that one of our devoted women put her son in the collection plate, as paying her vow to give him to the Lord.

In the later months of her life she loved to recall their early life in Fayoum and Sennoures. One of the younger lady missionaries in a letter, referred to her story of founding the first school for girls in Fayoum. "There are some things we younger folks did not have a part in, which it helps us to know about." Many spoke of her being like a mother to them, when travelling to other stations, or during their first year in Egypt.

PERFECT PEACE.

I do not ask to see the way
  My Lord would have me tread;
I only know from day to day,
  I shall be safely led.
Should sorrows come, or foes increase
  I shall not be afraid;
I shall be kept in perfect peace,
  My mind on Him is stayed.

I do not ask to understand
  The working of His will;
I only know His guiding hand
  In love will guide me still.
His care for me can never cease,
  Why should I be afraid?
I shall be kept in perfect peace,
  My mind on Him is stayed.

—By Rev. David J. Donnan.
in Associate Reformed Presbyterian.

Editorial

MRS. JOHN P. WHITE, Editor, 657 South Detroit St., Xenia, Ohio.

AN OPEN LETTER TO THE WOMEN OF THE UNITED PRESBYTERIAN CHURCH

DEAR FRIENDS:

Nearly three years ago the beloved editor of the Magazine, Mrs. George Moore was called to her reward. Twenty-one of the best years of her life were given to the Magazine.

The women of the church were asked to contribute $10,000 to a Fund to be known as the "Mrs. George Moore Memorial Fund," the income of which was to be used for purchasing cuts for the Magazine. $6000 has been given and is now bearing interest. We still need $4000.

Practically all of the money has come through societies. We believe the time has come for asking individuals for gifts to complete this offering. If only we could make plain to our women the great value of this fund; if we could only explain how desirable the income of this fund is; if we could only lead people to see the value of more pictures to illustrate our articles; if we could only make our women feel the great importance of the Magazine as an agency for extending the Kingdom we know there would be a ready response to our appeal for these gifts.

We have been doing a little figuring and we have in mind a way by which the entire amount may be given:

5 women	$100 each	$ 500
10 women	$ 50 each	$ 500
20 women	$ 25 each	$ 500
50 women	$ 10 each	$ 500
200 women	$ 5 each	$1000
1000 women	$ 1 each	$1000
TOTAL		$4000

Will you, who love the work of the W. G. M. S. and who love the *Womens Missionary Magazine* help us realize our goal before the W. G. M. S. Convention June 15?

Send your gifts either through your presbyterial treasurer or to the Treasurer of the Magazine, Mrs. Fannie Moore, 125 E. Market St., Xenia, Ohio, or to the Editor, Mrs. John P. White, 657 S. Detroit St., Xenia, Ohio.

* * *

MAGAZINE SHOWER

No convention of the W. G. M. S. is complete without a Magazine Shower. Many of the presbyterials have set splendid goals for 1928. There ought to be a large number of new subscriptions brought to the convention.

Let each delegate bring with her at least five new subscriptions for the Shower.

W. G. M. S. Program for 1928 Convention

Convention Theme: "Lovest thou Me?" John 21 : 16

Friday Evening, June 15th.

Devotional Service.
Greetings from Buffalo.
Response.
Music—Convention Song "The Story of Thy Love", Bible Songs No. 294.
President's Address, "Lovest Thou Me".
Special Music.
Presentation of Local Executive Committee.
Presentation of Women's Board of Directors.
Staff of Women's Missionary Magazine.
Presentation of our Foreign Representatives.
Presentation of our Workers in our Home Fields.
Announcements:
Credential Committee.
Local Committee.
Prayer and Benediction.
Reception.

Saturday Morning, June 16th.

Devotional Period.
Business:
Reading of Minutes.
Adoption of Program.
Report of Credential Committee.
Roll Call.
Appointment of Committees.
Reports:
Recording Secretary.
Statistical Secretary.
Treasurer.
Financial Secretary.
Parsonage Secretary.
Messages from our Home Fields.
Quiet Hour.

Saturday Afternoon, June 16th.

Devotional period.
Women's Missionary Magazine.
Financial Report.
General Report.
Junior Missionary Magazine.
Reports:
Foreign Secretary.
Home Secretary.
Freedmen's Secretary.
Indian Work Secretary.
Discussion of Reports.
Address: The Home Mission Watch Tower —Mrs. John Ferguson.
Quiet Hour.

Saturday Evening, June 16th.

Thank-Offering Service—Mrs. O. H. Milligan, Presiding.
Pageant—"Transferred Treasures."
Presentation of Thank-Offerings by Presbyterials.

Sabbath Afternoon, June 17th.

Communion Service.

Sabbath Evening, June 17th.

Foreign Missions Night—Mrs. H. C. Campbell, Presiding.

Monday Morning, June 18th.

Devotional Period.
Reading of Minutes.
Reports:
Literature Secretary.
Temperance Secretary.
Thank-Offering Secretary.
Young Women's Secretary.
Junior Secretary.
Interdenominational Study Book Methods (Foreign)
Methods for program building in W. M. S.
Relay Conferences:
(1) Women's.
(2) Young Women's.
(3) Junior.
Topics for discussion:
(1) Thank-Offering.
(2) Literature.
(3) Temperance.
(4) Question-drawer.
Each conference will have its own session of prayer in closing.

Monday Afternoon, June 18th.

Devotional Period.
Conference on Evangelism.
Messages from Foreign Lands.
Quiet Hour.
Junior Pageant.

Monday Evening, June 18th.

Home Missions—Mrs. Wm. S. Cook, Presiding.

Freedmen's Missions—Mrs. Ada Kerr Wilson, Presiding.

Indian Missions—Mrs. J. French Kerr, Presiding.

Tuesday Morning, June 19th.

Devotional Period.

Interdenominational Study Book Methods (Home)

Reports:
- Annuity.
- Women's Association.
- Committees:
  - Resolutions.
  - Place.
  - Credentials.
  - Nominations.

Roll Call.

Election of officers, members of Board of Directors.

Quiet Hour.

Tuesday Afternoon, June 19th.

Devotional Period.

Awards:
- Presbyterial silver cups.
- Banner.
- Pennant.

Introduction of New Officers.

Twenty-fifth Anniversary of Young Women's Work.

Young Women at Work at Home and Abroad.

Quiet Hour.

Tuesday Evening, June 19th.

Devotional.

Address—Dr. Chas. Watson.

Consecration Service—Mrs. H. C. Campbell.

Benediction.

* * *

SPIRITUALIZE THE MEMBERS

By Mrs. L. Mountford, Mercer, Pa.

First Vice-President of the Women's General Missionary Society.

Dr. Walter S. Athearn, dean of Religious Education in this country, says the church's work is to "Spiritualize the people." Naturally, each organization which is an integral part of the church must have that aim. May this not be the reason for some weak and ailing societies which we have all known? The crime is not failure to work but that there have been other aims and ambitions than to spiritualize the members.

When fellowship around the sewing tables is spiced with the things of the Kingdom, the soul as well as the mind is nourished on wholesome food. But "Behold, how much wood is kindled by how small a fire. And the tongue is a fire." Even long before James wrote that timely word of warning, Solomon knew and recorded that "pleasant words are as a honeycomb, sweet to the soul and health to the bones." An hour of Christian fellowship while hands are busy with garments for some mission school, should be a precious memory throughout the days of the month between meetings to regularly draw together those who love the Lord. The membership committee knowing the good cheer of that monthly meeting can go bravely to some prospective member and say, "Come thou with us and we will do thee good."

It hardly seems possible that anyone could plan a devotional or study hour with any other purpose than to spiritualize the members who are there; but the fact cannot be denied that sometimes these meetings are

planned with no purpose at all. What a wasted hour if some woman's heart is not touched anew with a vision of the Savior's love to her and her needy sister in some neglected land! Even more impossible does it seem that a season of prayer could be other than a time of spiritual feasting, a searchlight to reveal the needs of the individual soul, its pride, earthly desire and failure to comprehend the reality of things not seen. If all these factors in every auxiliary of our W. G. M. S. are already spiritualizing the members, then our work is at white heat with 100% efficiency. If not, let us look to our purpose.

* * *

RAILROAD INFORMATION

For Delegates and Visitors to W. G. M. S. Convention, Buffalo, N. Y. June 15, 1928.

Pittsburgh Delegates. Secure 16 day excursion tickets to Niagara Falls. Train leaves Pittsburgh on N. Y. Central Lines from The Pittsburgh & Lake Erie Depot at 10:00 a. m., Eastern Standard Time. Fare for round trip is $12.00. Beaver, Beaver Falls and New Castle delegates can secure these excursion tickets and join the Convention Train at their respective stations.

Those East of Pittsburgh who care to take advantage of the excursion rate can purchase regular tickets to Pittsburgh and then secure tickets at reduced rate to Niagara Falls.

All desiring to travel with Convention party please send name to Mrs. W. P. Wiegering, R. R. Sec., 352 Alameda Ave., Youngstown, Ohio. We expect to travel in day coaches reserved for our party and it is necessary to have names that sufficient coaches can be reserved. Also please state whether you desire lunch in diner.

Should anyone desire chair car reservation please so state.

All west of Pittsburgh who cannot secure 16 day excursion rates, secure regular summer excursion tickets to Niagara Falls.

The Niagara Falls excursion tickets permit the stop over at Buffalo, N. Y.

PHILADELPHIA TO BUFFALO
Via Reading R. R. and Lehigh Valley R. R.

Lv. Phil.	8:40 p. m. Ar. Buffalo	7:30 a. m.
Lv. Phil.	9:20 a. m. Ar. Buffalo	7:55 p. m.

NEW YORK TO BUFFALO
Via N. Y. Central

Lv. New York	9:30 p. m. Ar. Buffalo	8:10 a. m.
Lv. New York	8:45 a. m. Ar. Buffalo	7:15 p. m.

CHICAGO TO BUFFALO
Via N. Y. Central

Lv. Chicago	5:00 p. m. Ar. Buffalo	7:10 a. m.
Lv. Chicago	8:25 a. m. Ar. Buffalo	9:30 p. m.

COLUMBUS TO BUFFALO
Via Big Four

Lv. Columbus	1:05 p. m. Ar. Buffalo	9:30 p. m.
Lv. Columbus	10:45 p. m. Ar. Buffalo	6:45 a. m.

—Mrs. W. P. Wiegering, Railroad Secretary.

NOTICE TO DELEGATES

JUNE 15-19 are dates surely now well registered in the minds of all United Presbyterian women in the United States. They are having a large place in the minds and hearts of the women of Caledonia Presbyterial especially those of the six United Presbyterian Churches of Buffalo—the city to be honored by the 1928 Convention of the W. G. M. S.

DELEGATES will be entertained in homes of church members for lodging and breakfast. Accommodations—at reasonable rates—will be in readiness for visitors.

THAT ASSIGNMENTS may be made in good time *All Delegates and Visitors* planning to attend the Convention, will please send name and address at earliest possible date to Mrs. Geo. W. Frank, 335 Voorhees Ave., Buffalo, N. Y. Secretary to Local Committee, giving also time of arrival in Buffalo and station. Those coming by boat will report at the D. L. & W. Station (which is convenient to dock) where guides will be in waiting. It is planned to have guides at all stations at such times as may be necessary, to meet those who have previously notified Secretary of time of arrival. There will be convenient means of transportation to the Convention Church—The First United Presbyterian—where registration should be made without delay.

Arrangements have been made with the 50 Cent Taxi Company at the rate of 50 cents per trip to carry 4 people or less to the convention church.

Church telephone number—Tupper 6045-W.

At the N. Y. C. Station a Delegates' Information Desk will be maintained.

Would suggest delegates wear convention color.

MEALS—at moderate prices—will be served in pleasant surroundings within easy reach of the Church and tickets for same will be available at time of registration.

SIGHT-SEEING TRIP. A trip by 'Bus to Niagara Falls is being arranged for Wednesday, June 20, leaving Buffalo at 10 a. m. and returning the same afternoon. Lunch will be served by the ladies of Stamford U. P. Church. As many as possible attending the Convention are invited to wait over for this trip.

Mrs. (Hugh R.) Marion Robertson.
Chairman Local Committee, First U. P. Church, Buffalo, N. Y.

* * *

OUR YOUNGEST SUBSCRIBER

Mrs. J. A. Eastman in sending in a subscription for Miss Marjorie Reed of Armour, Nebraska, says:

Marjorie is just 10 years old, so I presume she is your youngest subscriber.

Marjorie's mother died when she was three weeks old. Her Aunt Aletha, though in very poor health, kept the home and took care of Marjorie and an older brother. She passed to her reward last summer. How well she taught the children is evidenced by their desire for the Magazine since Miss Reed's subscription expired. The father said the children had had the magazine read to them since they were old enough to understand it and they think they can't get along without it.

Thank-Offering Department.

EDITED BY MRS. O. H. MILLIGAN.
Thank-Offering Secretary
905 Publication Building 9th St., Pittsburgh, Pa.

CUMBERED ABOUT MUCH SERVING

Luke 10:40.

Christ never asks of us such busy labor
As leaves no time for resting at His feet;
The waiting attitude of expectation
He ofttimes counts a service most complete.

He sometimes wants our ear—our rapt attention—
That He some sweetest secret may impart;
'Tis always in the time of deepest silence
That heart finds deepest fellowship with heart.

We sometimes wonder why our Lord doth place us
Within a sphere so narrow, so obscure,
That nothing we call work can find an entrance;
There's only room to suffer—to endure!

Well, God loves patience! Souls that dwell in stillness,
Doing the little things, or resting quiet,
May just as perfectly fulfill their mission,
Be just as useful in the Father's sight.

As they who grapple with some giant evil
Clearing a path that every eye may see!
Our Savior cares for cheerful acquiescence,
Rather than for a busy ministry.

And yet He does love service, where 'tis given
By grateful love that clothes itself in deed;
But work that's done beneath the scourge of duty
Be sure to such He gives but little heed.

Then seek to please Him, whatsoe'er He bids thee
Whether to do, to suffer, to lie still!
'Twill matter little by what path He led us,
If in it we sought to do His will.

MESSAGE TO THE NEW THANK-OFFERING SECRETARIES OF SOCIETIES

Many letters have been received since the election of officers of societies in March, from the new Thank-Offering secretaries. It has been a delight to read these letters and note the willingness to undertake the task and the desire to do everything possible to make this year the very best in their society. Many ask what their duties are and how to fulfill this office. The success of the Thank-Offering work in each society depends largely upon the efforts and plans of the secretary during the year.

We depend on these faithful key women in every society. We trust that the ones elected now for the first time will be as faithful and earnest as their predecessors. We welcome all and hope the following suggestions will be helpful in the new work.

You have been chosen by your society to a very important work. No work is greater than directing the members to recognize God as the giver of all their blessings and showing them that they should express their gratitude to Him by their thank-offerings.

First—Plan something on the subject of the thank-offering for each monthly meeting of the society. The Thank-Offering Questions for the monthly program may help you. Send for a set if your society has not used it.

Second—See that each member has a thank-offering box and uses it.

Third—Set a goal as the amount your society should give in your next offering.

Fourth—Place your Thank-Offer-

ing Poster where all can see it. May it be a constant reminder.

Fifth—The President and Thank-Offering Secretary of each missionary society in your congregation constitute the committee to arrange for observance of self denial week (the week previous to the ingathering) and also to make all plans for the service of the annual ingathering. Plan the very best program possible. Many of the societies give one of our thank-offering pageants during the previous week in order that all may know of the great need in all fields.

Sixth—Send for leaflets and envelopes for each member. White for Women, blue for Young Women, and pink for the Juniors.

Seventh—Send each member a Thank-Offering Invitation card or a personal note when you send envelopes and literature.

Eighth—Decide early on date of ingathering and advertise, advertise, and ADVERTISE.

Ninth—The treasurer of each society takes charge of the thank-offering, counts it, and reports the amount to the thank-offering secretary. The treasurer sends the money to the Presbyterial Treasurer. In sending Life Membership fees the name must accompany the money and the money must accompany the name.

Tenth—Cooperate with your Presbyterial thank-offering secretary in carrying out any wise plan she may suggest, and have her meet with you at least once a year. Early in the fall she will send you a blank for the report of your society. Fill the blank carefully, and return to her address before December 31. Your delay may keep your Presbyterial from the Honor Roll.

If you do not have this year's List of Supplies, send to 905 Publication Building, Pittsburgh, Pa., for one. All supplies have been prepared for your use. Make faithful use of them.

May every woman in your congregation have a part in your next "Ingathering". Keep in close touch with your special work by reading our two Missionary Magazines from month to month.

In all your plans, give prayer the first place. Begin, continue, and end your efforts in prayer. Earnest, persevering prayer can do great things in increasing our gifts for the Lord's work.

May God bless you in your work and lead you into greater service in the future.

THANK-OFFERING BEARERS

Please appoint at once one of your delegates to act as Thank-Offering Bearer for your Presbyterial at Buffalo, New York.

Remember this Thank-Offering night in your daily devotions.

Notify the delegate chosen and send name to the General Secretary, 905 Publication Building, Pittsburgh, Pa.

Life Members

From March 1, 1928 to April 1, 1928.
$25.00 each.

682. Mrs. Agnes Young, Traer, Iowa. By her daughter, Mrs. W. M. Henderson.
683. Mrs. Susanna Hamilton, Whitinsville, Mass. By Whitinsville W. M. S.
684. Mrs. Millie Casey, Blairsville, Pa. By Jessie N. Steele.
685. Mrs. Bertha Bell Morehead, Blairsville, Pa. By Jessie N. Steele.
686. Mrs. M. J. Bain, Providence, R. I. By her niece, B. Jennie Bannerman.
687. Mrs. Francis Clark, Zelienople, Pa. By Mr. and Mrs. Carl Kunzie.
688. Margaret Forcythe, Mercer, Pa. By 2nd Mercer Y. W. M. S.
689. Etta Mae Beech, Wilkinsburg, Pa.
690. Mrs. Sarah Shaner Frayer, Sharpsburg, Pa. By Mrs. Blanche K. Pollock.

CORRECTION

217. Mrs. Mary L. Reid Armstrong. (In Memoriam), By her daughter, Mrs. Jeannette R. Kenyon, Greenwich, N. Y., Argyle Presbytery.

Young Women's Department.

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., Dormont, Pittsburgh, Pa.

MOTTO FOR 1927—1928:—"WE WILL PASS."

YOUNG WOMEN'S SPECIAL WORK FOR 1927—1928

Support of Girl's Boarding School, Pasrur, India, $4,350. Salaries—Home:—Matron of Dormitory, Frenchburg, Kentucky; Superintendent of Jublee Hospital, Henderson, North Carolina, Miss Eva Johnson-Adams; City Missionary at Spokane, Washington, Miss Laura Sawhill, $2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gorie, Abyssinia; (new) Miss Mary Cole, Wadi Halfa, Sudan, $800 each or $1,600. Total Askings, $8,630 or $300 more than received in 1925—1926.

1903 1928
Anniversary Year

NEW YOUNG WOMEN'S SOCIETIES

Beaver Valley Presbyterial has a new society, a mission circle with 28 members. Mrs. Olive Maxwell Michel, daughter of the late Mrs. J. H. Maxwell, is most interested in fostering this new "child."

Piqua, Ohio in Ohio Northwest Presbyterial, has a new society with 11 members. Margaret Burton is its president.

REPORTS

This is May. Perhaps your report of the year's work as submitted in April is a sort of nightmare to you now. You think of so many places it might have been better. By beginning now you need have nothing but pleasant dreams in your repose next spring. It depends on what you do throughout the year.

If one could get the ears of every member of every society and eyes, too, a different story might be told annually. Like in Isaiah's time, there are still many that, "having eyes see not and having ears they hear not." Neglect and refusal to be obedient are two of the sins of young people and older people today.

The past year, beginning last June, our motto has been "We will pass." Much good work has been done as the reports show, but what a sad lack on the part of others! We *can* pass. Let's do it for sure this new year.

HONESTY

"Honesty is the best policy." How often this is quoted in commendation of one who has attained prominence in profession or trade, having climbed from a simple, uneventful life by faithful, arduous labor to the peak of success.

Not every hard worker reaches this longed-for success and, although well meaning, may be misled into thinking that it scarcely pays to be honest,—this when he sees a neighbor living in fine quarters and yet not noted for honesty but trickery.

A woman of Christian profession whose husband did not amass a "competence and to spare" as some others in the same line said, in pointing to the success of these competitors, that one could not be successful in this particular business and do it honestly! A very pointed assertion!! She also charged the competitors with seven-days-a-week work and said one had to use the Sabbath to surely win. She seemed to feel these men won *because* they broke the law and were dishonest.

Even the Psalmist seemed to feel that the wicked fare better than the righteous "Until"—as he said—"I went into the sanctuary of God; then understood I their end."

There is such a thing as being honest with others and allowing self to be imposed upon. A woman of strong Christian character and a wizard almost in her understanding of human problems said that *honesty*

to *self* was just as imperative as *honesty* to *others*. While we are taught to suffer loss rather than offend a brother, that does not mean that one shall sit idly by and let an outsider dominate to one's loss.

Is it not true that every one of us wishes to be well thought of by others and we suit our actions to our thoughts? We defer to the wishes of others to our own hurt, even to the development of our powers. We cheat ourselves in order to please others. It is well to show deference to others but not to demean self in the doing of it.

Then it is possible to be called generous, allowing others to have the *honor—and the work*—and to congratulate self on an act well done, while it is only a matter of getting out of performing a known duty. In this case it is a double dishonesty, being both pretense and shirking.

If we could see ourselves as God sees us, we would never boast of our honesty. Webster tells us that honesty is "justice; truth; good faith!" Measured by this, is our honesty "a yard wide and all wool" as it applies to self and others and God?

Methods

The 2nd Butler W. M. S. new program came straight from the press. Perhaps a note to Mrs. W. H. Kamerer of Butler, Pa. will bring you an answer if you care to ask any questions relative to the program. It may be that some societies suffer loss because the names of the members as a whole do not appear on the monthly programs. This program seems to use every member at least once a year in some capacity. The society has over one hundred members.

A beautiful spring verse appears on the March page, a parable worthy of our thought.

"O the pretty brave things through the coldest days
Imprisoned in walls of brown,
They never lost heart though the blast shrieked loud
And the sleet and the hail came down;
But patiently each wrought her wonderful dress
Or fashioned her beautiful crown,
And now they are coming to lighten the world
Still shadowed by winter's frown.
And well may they cheerily laugh, 'Ha! Ha!'
In laughter sweet and low,
The millions of flowers under the ground,
Yes, millions, beginning to grow."

—Emerson.

The program of the Y. W. M. S. of 6th Pittsburgh is a neat booklet, small enough to carry in an ordinary correspondence envelope. Except for the January meeting, the Thank-Offering and two evening meetings, it confines its topics to the home and foreign study books. It seems fitting that the first program has to do with the missionary work of our own Church. It is surely not amiss to have a thorough review of denominational missionary work annually, thus affording opportunity to the new members to know the value of the missionary society and the scope of the mission enterprise. The name of the chairman of the program committee is not available, but Miss Cora B. Dickey, 209 9th St., Pittsburgh is a member of the society and can no doubt answer any questions.

The mid-west is represented this month through the Mary Lyon Thompson society of Tarkio, Mo. Mrs. C. M. Laing, correspondent. This program is of the loose-leaf calendar type, the four white card board leaves being held together by silk cord. This society has honored, in its name, one of our very able young missionaries, Mary Lyon Thompson of Assiut,

Egypt, a daughter of Dr. and Mrs. J. A. Thompson of Tarkio College.

The program of the Jean Campbell Society of 2nd church, Butler, Pa. sent by Geraldine Murtland, 317 Oak St. contains some good suggestions. "How to kill a society" is given in pointed sentences:

1. Don't come to the meetings.
2. If you come, come late.
3. If the weather does not suit you, don't think of coming.
4. Hold back your dues as long as possible or don't pay at all.
5. Don't bother about new members. Let some one else do it.

In five of its programs occur the words, "special features." Wouldn't that challenge your curiosity? It might even help you to decide to be a faithful member if it *did* rain or snow!

As a diversion perhaps, the Junior Mary Clokey Porter Missionary Society of the 1st church, N. S. Pittsburgh, gave an "Irish" entertainment in March, presumably on March 17 or near that time. Of course these girls and their helpers had a good time as well as the audience. We are quite sure they are just as enthusiastic in carrying out their monthly programs.

Elizabeth M. King, Editorial Secretary of 6th Pittsburgh, N. S., Y. W. M. C. sent the following interesting story.

The remembrance of Thursday evening, March 8, lingers pleasantly with the members and friends who attended this monthly meeting of the Young Women's Mission Circle of the Sixth Church, North Side. Miss Mary Howells, retiring president, initiated a pretty feature in her opening speech when she lighted her neighbor's miniature candle from a dainty "table favor" with the reminder, "Ye are the Light of the World." The member-to-member conflagration spread quickly until eighty-one tiny flames reflected their beams in the happy faces of as many banqueters. A unique table arrangement in the form of the Roman letters X and V mutely proclaimed the occasion to be the fifteenth anniversary of the Circle. Wisteria and spring blossoms draped the walls, yellow and white ornamented the tables, and Japanese lanterns glowed softly overhead. Miss Ethel Wooton, speaker of the evening and the Circle's first president, gave a remarkable reminiscence of the active years since 1913 when Mrs. Carolyn Blackwood, wife of a former pastor, Dr. Andrew W. Blackwood, mothered into being the infant Mission Class of twenty-three members. A surprise letter of greeting to the ninety-two now enrolled from the founder completed Miss Wooton's remarks, and in voicing their thanks the Circle unanimously elected the speaker as Custodian of Records. The election of officers was held and fittingly climaxed the program by reinstating Miss Howells to the presidency, an honor thrice bestowed on this worthy member.

The Mary Clokey Porter Missionary Society celebrated its twenty-fifth birthday on the evening of March 30. The guests were made up largely of members from the several missionary societies of the church. A brief history of the society was given by the president. The birthday cake with its twenty-five candles was in evidence and an exercise led by one of the members cheered the membership on to endeavor to do better work the *next* twenty-five years!

This society has used the "Capsule-lady" reminder for some time. On this anniversary evening, a "clothes-pin cousin" was presented to each member of the society. This "cousin" was becomingly attired in blue crepe paper, full skirt with an ample white crepe petticoat, and topped with a frilly yellow hat. Concealed on her person was a paper on which was found the name of the particular "cousin", so far as you were con-

cerned, her address, date of birth and request to remember her on birthday, special days and before the monthly meeting. It might be added that this "cousin" is fair of countenance and as full of smiling expression as ink on muslin could make her! Of course no one must know until the close of the year whose "cousin" she is. If you wish more information about this "lady", ask Miss Emma Dierdorf, 1 Royal St., N. S., Pittsburgh, Pa., the worthy president of this society.

Here is another suggestion worthy of a place on the Method's page. It has to do with the monthly meeting. Suppose your society has a guest speaker, *and* a prepared program besides, the speaker being a second thought as it were; it is well to omit all book reviews and papers and allow the speaker to give her message. You cannot well set the speaker aside after inviting her. It is possible to undo all the good a speaker might have done, by having an over-full program or by introducing something entirely irrelevent to the advertised thought of the evening, missions.

Again, too full a program is just as damaging as a skimpy one, both tending to the same unfortunate end, to discourage attendance and membership.

Then, if your evening is to be of real benefit, see to it that the meeting is begun promptly, the business attended to with dispatch and the program and social hour so guarded as to give everyone a sense of ease, no one infringing on another's time. These are busy days for every one.

Temperance and Reform

MRS. HARRIET S. BOOBYER, Secretary, 1470 Alabama Avenue, South Hills, Pittsburgh, Pa.

SOME WET PROPAGANDA

"Why vote for a dry man, rather than a brilliant wet, when Prohibition has proven to be a failure?"

Ans. Read Gifford Gordon's, "Who Said Modify?"

"A Wet man in the White House would do the Prohibition cause no harm, for Congress is dry in its sentiment."

Ans. "The President exerts a tremendous influence on Congress; he has the power of veto which can be overruled only by two-thirds vote of House and Senate; his influence is felt in the selection of members to important committees in House and Senate; he appoints the Secretary of the Treasury, the head of the prohibition department, and the collector of internal revenue; he appoints the federal district attorneys upon whom rests a large share of the responsibility of law enforcement; he appoints the U. S. Marshalls, and most important of all, he appoints the judges when vacancies occur on the Supreme Court bench." *American Issue.*

The Supreme Court as now constituted has sustained the 18th Amendment and the Volstead Act in forty decisions; but many decisions have been by a narrow margin. On account of the fact that vacancies are to be expected during the next Administration on account of the probable retirement of some Judges, the appointments to fill these vacancies is a matter of grave importance.

If you wish to be able to answer these and other questions, send for, Gains in the United States During Prohibition.

Why Enforce Prohibition.

Propaganda Against Prohibition.

Prohibition in Brief.

Who Said Modify?

All can be obtained, "free for postage," by addressing the Literature Department, 904 Publication Bldg., 9th Street, Pittsburgh, Pa.

Foreign Missions

MRS. H. C. CAMPBELL, Secretary, 304 S. Hiland Ave., Pittsburgh, Pa.

A letter from Dr. Simpson of the Good Samaritan Hospital, Jhelum, India, gives the cheery announcement that the Government has granted an additional Rs. 5000 for the erection of five family wards in the Good Samaritan Hospital. The space allowed for this article prevents us from giving our readers some of the differences between a ward in a hospital in India and a ward in an American hospital. If all the readers understood that, they would understand what a joy it is to get the money for these additional five family wards. The patients in an American Hospital can all be supplied with the diet prescribed by the doctor. In a hospital in India, no matter what the doctor prescribes there must be a great variety of diets, because the patients of one caste will not eat the food that is allowed for another caste, therefore the relatives bring the food and the dishes in which it is to be cooked, so that each one shall be nourished with the proper food. For that reason we have to have what is known as family wards. The demand for them has been so great that the Good Samaritan Hospital in Jhelum has had to rent places in which this work could be done. After these wards are erected they will no longer need to incur the expense of renting outside places. We have written to Dr. Simpson, asking her for the address of the proper party to whom we shall send the grateful thanks of the W. G. M. S., for this very gracious and unexpected gift. Surely the Master whom we serve is planning for the advancement of His work.

We regret to report the resignation of Miss Pratt, a gifted "R. N.", from Philadelphia. For reasons which are largely personal, she thinks it best to resign her work in India at this time. Her resignation was sent to the Mission as well as to our Board. We accepted the resignation with regret. It is probable that Miss Pratt will be on the homeward journey by the time this Magazine reaches your hands.

MISS EDITH A. PRATT

A letter from Miss Stauffer, who was so seriously ill in the Sialkot Hospital, tells us that she has recuperated wonderfully and has been assigned to work with Dr. White in the Pasrur Memorial Hospital. She was very seriously ill and we all feel that her recovery came in answer to united prayers of the friends in India as well as those at home.

Quite a number of our missionaries are coming home on furlough from India and will be leaving that land in the early spring months, the Misses Theresa I. Brownlee, Ella M. Gordon, Flora J. Jamison, Mary Kyle, Jean B. Morrison and Lorena B. Taylor.

The health of the missionaries in India, as far as we know, is normal at the present writing.

Up to date we have elected four young women to go to India. We do not publish their names so far in advance of time of sailing. Our experience has taught us that the publication of names six or eight months ahead is sometimes very indiscreet,

because we pray that if we have made any mistakes in electing, that the Lord will hinder these persons from sailing, and He has answered that prayer more than once.

You will all rejoice with us that a very desirable location has at last been purchased in Beni Suef for a Girls' School and Community Center. One obstacle after another has been removed and the land now is in actual possession of the Mission and the money paid. Mr. Henderson and his Committee are busy at work preparing plans and estimates for the erection of these buildings. You may depend upon it that the cost will be kept within the amount of New World money set aside for this very desirable purpose.

Two young ladies have been elected to Egypt; one has had three years of excellent service as a short term worker and the other seems to be unusually gifted and exceedingly well prepared for missionary service.

A cable has been received from Miss Esther M. Ganter telling of her safe arrival in Khartum North, Mar. 19th. She went all alone on this long journey and in answer to prayer has been wonderfully led and guided. Let us not forget to thank the Lord for answered prayers. Miss Ganter will begin to teach at once and defer the taking up of the language study for the time being. Miss Grove is probably on her journey home on furlough, which only leaves the Misses Wilson and Turk in charge of the school, in addition to the two new missionaries, the Misses Billington and Ganter. You can readily see that if both these new ladies were to give all their time to language, it would be impossible for the other two to take care of and teach the school of two hundred and fifty pupils, therefore Miss Ganter will not begin the study of the language at all, until further notice, as her whole time is to be given to school work.

An urgent request came from Abyssinia for a teacher for the Girls' School in Addis Ababa. You will recall that this building was erected on part of the compound of the George Memorial Hospital, but the cost of the building was entirely taken care of by specials; the Ras and his wife and the Queen Mother all contributed liberally. After Miss Davison left there was no one to take charge of the school, so an earnest plea came that we send a teacher out as soon as possible. It may be that this missionary will go a little earlier in the year than the others. She may be sent as soon as her contract with her present school in America is concluded. In this connection it is gratifying to report that her home congregation has agreed to pay her salary, the only one of the eight at present elected whose salary has been provided for. For more than forty years we have acted on the principle that whom the Lord calls He supports. Therefore we have never hesitated on account of finances to send a missionary out who "measured up." We praise His name that all these salaries have always been forthcoming, and we know that He is able and will grant the requests made to Him in the name of His Son Jesus Christ.

We inserted an advertisement in "The United Presbyterian" and "The Christian Union Herald" for two consecrated, Christian, missionary nurses for the George Memorial Hospital in Abyssinia. The only American nurse at present in that hospital is Miss Ruth Beatty. When Miss Ewing had to come home on account of health, Egypt very kindly loaned us Miss Brooks, an English nurse from Assiut Hospital. She has other plans, and must leave in July. We must have nurses for that hospital, and we are praying that the Lord will send them. In reply to the advertisement in "The Christian Union Herald," we have sent out three application blanks, none of which has yet been returned.

The Board is very busy at the present time working on estimates. We regret to say that we know that our whole four fields will be disappointed when they receive notice of the estimates granted, simply because we dare not grant everything they ask for. How lovely it would be if the Board were financially able to grant every request made by every Mission, for none of them ask for anything that would not be desirable. We have notified them all that we would undertake no new work and no increases in estimates except as might be demanded in Class 1, before 1929, in order that we might be sure that receipts from natural sources would be ample to supply the institutions and missionaries already on the field. One thing should not be overlooked. The estimates do not include all that the Board spends for Missions. The estimates only mean the amount of money sent to the fields, but all the salaries for missionaries on furlough are paid in America and all the outfit and travelling expenses of all missionaries are paid in America so that the estimates never give you the total of the money that is spent for the four Mission fields, only as before stated, in the amount that is sent to the field.

Thank the Lord for the good health that seems to prevail at the present time in all our Mission stations. Thank Him for answered prayers; for the many who have been restored to health, and for two of our missionaries who since our last annual report have travelled to the distant fields in safety—Miss Billington and Miss Ganter; both of these went to Khartum North.

Pray that the Lord will send the necessary finances to close the year without a deficit, and to pay the outfit and travelling expenses of the newly elected missionaries.

Pray for a rich outpouring of the Holy Spirit upon our whole Church, that every Board of the Church may feel assured that through a revival the consecrated money necessary to carry on the work without reducing it in any way, might be poured into the treasury of the Lord.

To that end pray for an increased number of tithe payers and family altars.

Pray that the Committee for Arrangements for our coming Convention in Buffalo may be led and guided in all their plans, and that the Lord, in answer to these prayers, will make the Buffalo Convention the most spiritual and profitable that we have ever held.

Bible Readings

81. Ex. 1:14.
82. Ex. 1:16.
83. Heb. 11:24,25.
84. Acts 7:27,28.
85. Ex. 3:1.
86. Ex. 4:1,10.
87. Ex. 4:12.
88. Jas. 1:13.
89. Heb. 10:26,27.
90. Rev. 13:8.
91. Where recorded that Christ in His sacrifice made it so that the "sanctified are forever perfected"?
92. In what Psalm is the significance of the bitter ingredient given?
93. What references,—one in Old and one in New Testaments—tell how God led the Egyptians to recompense the Israelites?
94. Where recorded—"If God be for us who can be against us"?
95. Where is the passing of Isael through the sea spoken of as baptism?
96. Of what is baptism a type?
97. Where in Luke does Jesus speak of His death as baptism?
98. Where in New Testament is Moses' song mentioned?
99. Where recorded that Christ's enemies shall be his footstool?
100. What enemy will be last to be destroyed?

Indian Department.

MRS. J. FRENCH KERR, Secretary, 115 E. Fairview Ave., Connellsville, Pa.

ADDRESS BEFORE THE MISSIONARY FEDERATION OF OKLAHOMA CITY FEBRUARY 24, 1928

By Mrs. Jeannette C. Alter
Presbyterial Missionary.

On this World's Day of Prayer, other races than our own are passing in review as we bear them before the Throne, and it is given me to add a dash of *red* to this missionary mosaic of black, white, yellow and brown: red furnishing a typical back ground for certain facts concerning our Red neighbors, which term, by the way, has a literal significance in this historic state where thirty-three tribes of our native Americans are at home: where the name, "Oklahoma", means "Red People".

Our slogan, "Breaking down Barriers," suggests the theme for this period, viz., SOME BARRIERS THAT HAVE FOR CENTURIES HINDERED CHRISTIAN PROGRESS AMONG THE AMERICAN INDIANS.

In the early history of our nation, we are told that the Dutch built a wall across Manhattan Island, to keep the Indians out of New York: symbolic of the barriers of insatiable greed, prejudice and inconsistency, barriers which must be broken down before our Indians, as a race, can be truly uplifted in self-respecting, Christian citizenship.

Treaties are supposed to be enacted between nations having a practiced code of laws, but a most pitiable farce at a time when American Indians were helpless, legal nonenities, yet, according to the records at our national Capitol, we pledged our national faith in solemn covenant with various tribes *one thousand times*, and one thousand times, *we*, not *they*, broke faith, until the old treaty phrase, *"As long as grass grows and water runs"*, has become historic sarcasm on our Indian policy.

Out on Puget Sound, (and it is of the far-western tribes that I am more familiar) there are remnants of once powerful Indian nations, some of whom once lived near the Atlantic sea coast, now pushed west to the water's edge, before the advance of a higher civilization.

Others have been placed on a sort of sliding scale: a process of removal "from tillable lands to grazing lands, from grazing lands to barren lands, from barren lands to desert."

The atrocious treatment accorded the Seminoles and other persecuted red men, wrung from Thomas Jef-

ferson the cry: "I tremble for our nation when I remember God is just"!

Came into a Gospel temperance meeting one day, an aged Indian. When opportunity was given him, he rose, and speaking in the Coast trade tongue, said, "When I was a very little boy, I had my first taste of the white man's fire water, from the hands of the Hudson Bay Company; then I watched this black flood coming in on the tidal wave of civilization from the land of the rising sun, and it is carrying down to destruction, not only the old men of our people, but the flower of our nation. It is true," he continued, "the white man has brought us the Book of Heaven but he has opened the door for so many evils, before unknown to us, we sometimes long for the old days, when, if we did not know of his Bible, neither did we know of his vices."

If time permitted, the history of our Oregon Wasco tribe, in common with many other tribes, might be given, which would reveal the deep villainy, the moral leprosy of multitudes of our own race.

The old-time Indians were essentially religious. Woven into the warp and woof of the tribal and social life, they were consistent with traditional teachings; to them, a white person represented the white man's religion —Christianity.

When the Tama Chief was approached by teachers, relative to missionary work among his people, he refused, saying, "I have been watching the lives of the white people: they can do many wonderful things, but they cannot manage their religion, for I have seen them doing things I would condemn in my own people; I choose our own which seems the better way."

The class of godless white employees in reservation and non-reservation schools, is a constant downpull to the work of the Christian missionary. The proposition of our Women's Council in seeking to place directors of religious education in some of these schools, is to be highly commended.

Our Indians have some natural endowments which, if directed into proper channels, should place them in high rank as soldiers of the Cross. Possibly some of the tactics employed by his ancestors might be recast for effective Christian service. One of our Haskell Indian students gave this testimony at a Y. M. C. A. Conference: "Soul winning is a joy! I first find my man, meet him in a friendly way, learn what his likes and ambitions are, get passages of Scripture to suit his case, use them as I have opportunity, and I never give up until I have brought him to Jesus."

Christian Indian leadership is a crying need, for they must be the future evangelists in this country, and in South America, where there are 7,000,000 without a living Christ.

In a dictated letter from an old Indian friend in Oregon, he says, "I pray for you and for all the preachers I don't know; *tell them to pray for my people*"!

How far have *we* failed, as messengers of the Good News to these red neighbors of our? We know they plead for the white man's Book of Heaven before the first call came to us from the fields across the sea, yet in this century of Christian missions, there are yet entire tribes today that have never heard because we have closed our ears to their appeal: we have closed our eyes to the Savior's vision of the fields white to the harvest, and these are waiting, waiting for even a tithe of the noble and Christian humane devotion bestowed on the wilds of Africa and the isles of the sea. Please do not misunderstand this as decrying Foreign Missions; we dare not close our eyes to the vast work undone over there, for which we are responsible to a large degree, but if we persistently close eyes and ears to the appeals within

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475 Riverside Dr. New York 27, N. Y.

our own borders, we may, in the day of final reckoning, hear the Master in tones of tender rebuke: "This ought ye to have done, and not to have left the other undone."

As we go to prayer on their behalf, may the conviction sink deep into our souls, that, while unnumbered thousands of these original Americans have passed to a Christless eternity, beyond the reach of our outstretched hands, other thousands now living, are perishing for the Bread of Life, and we, as a nation, as Christian individuals are entrusted with the Gospel for their rescue and redemption. May we be true to this trust, until the last barrier shall be broken down, and we shall look on the Face, marred for us, when we shall kneel to clasp the Feet that were pierced for us, and when we shall sing, with one tongue, the praises of Him, Who hath called us all out of darkness into His marvellous light.

Junior Department.

MRS. W. R. McMUNN, Secretary, 302 Hastings Ave., Oakdale, Pa.

SEVEN LAWS OF GIVING

In the very suggestive pamphlet on "The Teaching of Stewardship", recenty issued by the Department of Missionary Education of the Methodist Episcopal Church, the following seven priciples of giving, for children and young people, are given:

1. Giving should always be intelligent, based upon definite knowledge of the cause or work supported.

2. It should be specific, to a known cause or person; not for "apportionment" or "quota".

3. Money given should be one's own, not the sum obtained from mother's bag or dad's pocket just as Mary leaves for Sunday School or Junior meeting.

4. Giving should be systematic and should be encouraged in all possible ways. Naturally, of course in the nursery and kindergarten, giving will not be systematic, but the programs in these departments will build toward the ideal.

5. The contributor should always have the privilege of deciding to what cause the money should be given.

6. Giving should always be real, the glad sharing of one's own with others. There is a vast difference between money giving and money raising.

7. The consecration of the offering should be a regular part of the worship service.

NEW SOCIETIES

Chicago Presbyterial reports four new junior societies. They are at Aurora, Ill., Sixth Chicago, Ill., Gary, Ind., and East Chicago, Ind. This is a splendid record. Only two congregations in that Presbyterial are now without junior societies. Birmingham, Mich., and Shelocta, Pa., also have new societies while at Summerfield, Kansas and Elderton, Pa., the junior societies have been re-organized. Fairpoint, Ohio, in Wheeling Presbyterial, reports forty-five new members received the last week in March. A year ago the membership of this society was fifteen. Mrs. J. H. Morgan is the Superintendent of this society.

JUNIOR EXHIBIT

Mrs. J. T. Peters, 452 Vermont St., Buffalo, New York, has been appointed Chairman of the Junior Exhibit Committee of the Buffalo Convention. She requests that all packages for the Exhibit be addressed as follows: Rev. Thomas H. Newcomb, 337 Summer St., Buffalo, New York. It is also

requested that all the articles in every package be marked plainly with the name and address of the society sending it in order that every society may receive due credit. This request is important. Please heed it. All packages should be sent in time to reach Buffalo on Monday, June 11.

SUGGESTIONS FOR JUNIOR RALLY

1. The Rally should be strictly limited to children under fourteen years of age, with their teachers or leaders.

2. A committee of children and leaders should be appointed to make plans for the Rally.

3. The different societies of Juniors should be asked, early, to make contributions to the program—probably in the form of a brief dramatization—the contributions from each group to take not more than five minutes, preferably three minutes.

4. The worship material should be sent out in advance and be memorized by the various groups so that they can all participate.

5. Letters should be sent to each society, early, asking them to write about the offerings either in money or other gifts that they have made during the year. A few of the replies should be read at the Rally.

6. Care must be taken that the program for the Rally does not attempt to cover so many different societies that it lacks unity and conciseness.

7. The program should be based on the work of the year.

8. The program might include a pageant, the episodes of which might be given by different societies.

9. There should be a special room in which exhibits may be displayed—this material to be the actual work of the children, with a committee of boys and girls in charge. The time for showing the material should be after the regular program, when it may be explained by the committee of boys and girls.

10. A speaker might be secured. Care would have to be used to secure someone who knows how to speak to boys and girls.

11. Badges for the different societies, arm-bands for ushers, banners, special costumes, etc., might be used as helps in creating interest and atmosphere.

12. Where the different societies come from some distance, it might be suggested that trucks be secured and that boys and girls bring their lunch and have a picnic en route.

13. If refreshments are served they should be simple and typical of the country and people studied.

14. Where there are only to be a few societies represented much more responsibility can be placed upon each one and the contribution of each can be greater. Where there are many societies it would probably be impossible to have the boys and girls participate in more than the worship service (which has been sent to them and learned in advance) and very brief responses to Roll Call telling what has been best in the work of the year.

Study for the Month

OUTLINED PROGRAM

JUNE

Devotional Service. Scripture—Mark 9:33-37.

A STRAIGHT WAY TOWARD TOMORROW—CHAPTER VI.

NEW PATHS FOR OLD PURPOSES

CHAPTER V and VI.

1. Promoting World Peace.
2. International Attitudes.
3. Side Lights from Mission Fields.
4. Intelligence Test.

Literature Department

MISS ELIZABETH MILLIGAN, Secretary,
904 Publication Bldg., 9th St., Pittsburgh, Pa.

N. B.—For names and prices of Mission Study Books and helps, see the November Magazine, page two hundred and fifty-one.

MISSION STUDY 1928-1929

While we will not longer advertise the study books of 1927-1928, we are still prepared to secure them for those who need them. Titles and prices are given in the April Magazine. When ordering, please give us time to re-order from the publishers.

The foreign study books for 1928-1929 are now on our shelves and all orders can be filled promptly. The helps for leaders will not be available till August or September; but we will be glad to file orders to be filled when the helps are received.

The home study books will not be off the press till April 20th, too late to be included in this month's Literature page, but full announcement will be made in the June Magazine.

"Friends of Africa", the new foreign study book for Women's and Young Women's Missionary Societies, is written by Jean Kenyon MacKenzie, formerly a missionary in Africa. She is the author of several most interesting books on African missionary life, among them one of our former study books, "An African Trail." She is a most interesting writer and we may look forward to a very profitable year in the study of Africa, where three of our own mission fields are located. The prices are, as usual, 75 cents in cloth and 50 cents in paper.

The book for Juniors, "Camp Fires on the Congo", is written by Mrs. John M. Springer, a missionary of twenty-six year's experience in Africa. It is the story of the lives of boys and girls who have come out of the darkness of African superstition into the light of the Gospel of Christ. In paper only, 50 cents.

"David and Susi", a book for beginners, is written by Mrs. Lucy W. Peabody, the author of "Just Like You." It is a story about David Livingstone and his black friend Susi. In leatherette only, 25 cents.

Those who expect to be at the Convention in Buffalo in June should secure a copy of "**Facts and Figures of the W. G. M. S.**" before going, in order to refresh their minds on the development and progress of our work through the forty-five years of its history. Price, 10 cents.

And wouldn't it be very appropriate to wear a W. G. M. S. Pin to the Convention? Price, 50 cents.

NEW LEAFLETS

Boota, Son of Jiwan 3c
India. Companions in Her Villages 3c
Padri Abdal Haqq 3c
Training Home Makers in India 3c
Karm Bibi 2c
The Bible, The Best Seller 3c
Timothy, A Servant of Jesus Christ 3c
On the Slave Trail 3c
Delta Car Glimpses 3c
Child Welfare Notes 3c
A Christian Home Among Moslems 3c
A Visit to the Old Home 3c
Our Work Among Aliens 2c
A Needy Race 3c
Americanization of the Native Americans 3c
The First Convert to Christianity in New Mexico 2c
The Penitentes of New Mexico 2c

SPECIALS

Prayer Cycle, 10 cents each, $1.00 per doz., $7.50 per 100.

Maps—Egypt, India, Sudan and Abyssinia, $1.00 each, $2.75 for the set of three.

A biographical sketch of "Katherine Scherer Cronk", 25 cents.

Treasurer's Report for February and March 1928

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Ch. Ex. and Parsonage	Junior Special	Young Women's Special	Ministerial Relief	Contingent Fund	Women's Asso. Work: Orphan's Home	Women's Asso. Work: Home for Ag. People	Women's Asso. Work: Columbia Hospital	Isaiah	Temperance	New World	Mrs. Moore Memorial Fund	Miscellaneous	TOTAL
Allegheny	400.00	650.00	220.00	57.00	84.00	42.00	.....	18.00	62.00	.....	.....	.....	.....	5.00	15.00	400.00	5.00	.....	1958.00
Argyle	58.00	.....	161.00	5.00	5.00	4.00	.....	36.00	5.00	6.15	.....	.....	.....	9.00	5.00	.....	.....	.....	294.15
Beaver Valley	663.00	205.00	451.00	159.00	226.00	91.00	43.00	271.00	96.00	38.00	.....	.....	.....	25.00	55.00	201.00	6.00	.....	2530.00
Boston	135.00	200.00	10.00	.....	5.00	6.00	.....	5.00	.....	1.80	.....	.....	.....	5.00	5.00	.....	3.30	.....	376.10
Butler	59.00	181.00	52.00	12.00	12.00	6.00	2.00	2.00	33.00	.....	11.00	3.00	2.00	10.00	8.00	.....	.....	.....	393.00
Chicago	5.00	200.00	10.00	.....	10.00	5.00	15.00	10.00	10.00	2.25	.....	.....	.....	13.00	5.00	.....	.....	.....	285.25
Cleveland	.....	.....	.....	.....	.....	.....	10.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	5.00	.....	10.00
College Springs	35.00	275.00	30.00	5.00	27.00	4.00	2.00	22.00	3.00	4.00	.....	.....	.....	2.00	6.00	.....	.....	.....	420.00
Colorado	40.00	118.00	20.00	49.00	14.00	20.00	14.00	15.00	19.00	3.00	.....	.....	.....	.....	1.00	.....	.....	.....	313.00
Conemaugh	45.00	53.00	26.00	13.00	6.00	4.00	.....	27.00	4.00	.10	4.00	4.00	3.00	2.00	5.00	.....	.....	.....	196.10
Delaware	54.00	328.00	23.00	13.00	17.00	3.00	.....	24.00	4.00	.....	5.00	5.00	5.00	.....	2.00	.....	.....	.....	483.00
Des Moines	22.00	125.00	17.00	5.00	6.00	5.00	1.00	.....	6.00	.....	.....	.....	.....	5.00	2.00	.....	.....	.....	194.00
Hudson	90.00	325.00	21.00	9.00	13.00	3.00	5.00	16.00	8.00	2.00	6.00	12.00	7.00	4.00	.....	.....	.....	.....	523.00
Idaho	.....	.....	.....	.....	.....	.....	10.00	.....	.....	.....	.....	.....	.....	.....	12.00	.....	.....	.....	10.00
Indiana	.....	.....	.....	.....	.....	.....	3.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	3.00
Kansas City	50.00	123.00	57.00	30.00	35.00	10.00	10.00	5.00	10.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	342.00
Keokuk	12.00	112.00	34.00	.....	.....	.....	6.00	37.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	201.00
Lake	113.40	237.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	17.00	.....	.....	.....	350.40
Mercer	.....	500.00	.....	.....	.....	.....	.....	23.00	5.00	1.60	.....	.....	.....	.....	40.00	.....	.....	.....	500.00
Monmouth	15.00	208.00	50.00	15.00	15.00	3.00	.....	150.00	60.00	.....	.....	.....	.....	7.00	7.00	.....	.....	.....	352.60
Monongahela	645.00	5182.00	684.00	90.00	250.00	45.00	.....	.....	.....	.....	.....	.....	.....	4.00	.....	.....	.....	.....	7146.00
Ohio First	750.00	.....	.....	.....	.....	.....	.....	18.00	21.00	8.90	.....	.....	.....	22.00	59.00	.....	.....	.....	750.00
Omaha	70.00	95.00	37.00	9.00	23.00	11.00	11.00	.....	2.00	.....	.....	.....	.....	2.00	4.00	.....	.....	.....	317.90
Pawnee	3.00	126.00	1.00	10.00	3.00	5.00	4.00	353.00	82.00	12.50	.....	.....	.....	.....	.....	.....	.....	.....	158.00
Philadelphia	631.00	450.00	679.00	129.00	160.00	94.00	183.00	34.00	3.00	1.70	1.00	1.00	1.00	.....	.....	.....	.....	.....	2854.50
Rock Island	4.00	.....	29.00	4.00	4.00	3.00	.....	16.00	.....	.....	.....	.....	.....	4.00	.....	.....	.....	.....	91.70
(Sidney) Ohio N. W.	74.00	45.00	2.00	15.00	11.00	.....	.....	.....	.....	3.00	5.00	.....	.....	.....	.....	.....	.....	.....	163.00
Texas	.....	12.50	.....	.....	.....	5.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	29.50
Westmoreland	.50	.....	.....	.....	.....	.....	6.00	.....	.....	.....	.....	.....	.....	7.00	3.00	.....	24.00	.....	6.50
Wheeling	50.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	50.00
Xenia	71.00	649.00	40.00	25.00	15.00	11.00	10.00	8.00	2.00	5.00	5.00	.....	.....	.....	.....	.....	.....	.....	875.00
Cochranton Cong.	.....	150.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	150.00
Fourth Church, N. S.	.....	83.33	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	83.33
First, Los Angeles	.....	66.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	66.00
Mr. & Mrs. A. Morrison	.....	400.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	400.00
Marissa Cong.	.....	200.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	200.00
Norris Square S. S.	.....	200.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	200.00
North Bend Cong.	.....	175.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	175.00
Roch't'r, N. Y. Cong. & S.S.	.....	99.99	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	99.99
Sparta Cong.	.....	200.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	200.00
Stronghurst Cong.	.....	99.40	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	99.40
Est. of W. L. Taylor, dec'd	.....	250.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	250.00
Valencia Cong.	.....	178.55	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	178.55
First Wash., Iowa	.....	150.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	150.00
Walton S. S.	.....	100.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	100.00
Morgan Co. B. of Edu.	.....	.....	400.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	400.00

| | | |

MRS. IDA MAY PHILIPS

The Women's Missionary Society of the U. P. Church of Sheakleyville, Pa., pay this tribute of love to the memory of Mrs. Ida May Philips who was called home February 27, 1928.

She was a charter member of our society. In her death we have lost a devoted friend and a faithful worker.

In memory of her life her voice will be greatly missed in praise.

She was generous to all good causes, loved her church, and was interested in all departments of the work. We extend our sympathy to the husband so sadly bereft, and may we bow in humble submission to Him "who doeth all things well."

Mrs. J. Daryl Davis.
Mrs. Lida Graham.
Mrs. C. D. Limber.
Committee.

Many of our Missionaries
and
Many of our Readers
have found new life and vigor at
OVERLOOK SANITARIUM
NEW WILMINGTON, PA.
Elizabeth McLaughry, M. D., Director
Anna B. Watson, M. D., Associate

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*Riceville, Tenn.—Mr. H. W. McKeldin.

*Townsville, Tenn.—Prof. W. E. Williams.

*Arlington, Ala.—Rev. R. P. Williams, Post Office address Annie Maine, Alabama. Shipping point, Arlington, Alabama.

*Camden, Ala.—Rev. W. G. Wilson, Camden, Ala.

*Canton Bend, Ala.—Rev. J. N. Cotton, Camdem, Wilcox County, Ala., R. F. D. 1.

Chase City—Rev. F. W. Wilson, D. D., Chase City, Va.

Henderson—Rev. John A. Cotton, D. D., Henderson, Vance Co., North Carolina.

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This directory is correct, up-to-date, and will carry clothing safely, if correctly followed. Please remember to prepay freight and then write to the principal of the mission at the time of sending and enclose receipted bill of lading.

*—Donations of Clothing needed. New material and Christmas boxes may be sent to any of the stations. Always put name of society and place inside of box or barrel so that it may be identified and acknowledged.

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Rev. and Mrs. R. A. Foster .....Sialkot
Rev. and Mrs. A. W. Gordon .....Jhelum
Dr. and Mrs. D. R. Gordon .....Gurdaspur
Rev. and Mrs. J. C. Heinrich .....Rawalpindi
Rev. and Mrs. E. C. McConnelee .....Sialkot City
Dr. and Mrs. J. A. McConnelee .....Gujranwala
Rev. and Mrs. Kenneth McKenzie .....Sialkot
Dr. and Mrs. J. G. Martin .....Taxila
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Mr. and Mrs. C. C. Millson .....Gujranwala
Rev. and Mrs. George J. Murdoch .....Sargodha
Rev. H. S. Nesbitt .....Gujranwala
Rev. and Mrs. F. C. Paterson .....Sargodha
Rev. and Mrs. S. C. Picken .....Sangla Hill
Dr. and Mrs. E. L. Porter .....Rawalpindi
Miss Gwynaeth Porter .....Taxila
Rev. and Mrs. W. H. Ross .....Sheikhupura
Rev. T. L. Scott, D. D. .....Gujranwala
Prof. and Mrs. C. A. Stewart .....Rawalpindi
Rev. and Mrs. H. J. Stewart .....Gujranwala
Rev. and Mrs. J. H. Stewart .....Pathankot
Dr. and Mrs. R. R. Stewart .....Rawalpindi
Rev. and Mrs. Wm. Sutherland .....Campbellpur
Mr. and Mrs. F. A. Whitfield .....Gujranwala

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.....1354 Fair Ave., Columbus, Ohio
Dr. J. S. Barr .....New Wilmington, Pa.
Mrs. M. M. Brown .....New Concord, Ohio
Dr. and Mrs. H. C. Chambers .....
.....1505 Race St., Philadelphia, Pa.
Dr. and Mrs. A. J. Jongewaard .....
.....3901 N. 7th Street, Des Moines, Ia.
Rev. and Mrs. A. M. Laing .....
.....Oakdale, Pa.
Rev. and Mrs. W. D. Mercer .....
....2811 Brentwood Ave., ...
.....Mt. Oliver, P. O. Pittsburgh, Pa.
Rev. and Mrs. J. A. McArthur .....
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Rev. and Mrs. Robert Maxwell .....
.....Box 333, New Wilmington, Pa.
Rev. and Mrs. H. M. Milne .....
.....833 E. 2nd Ave., Monmouth, Ill.
Mrs. H. S. Nesbitt .....New Concord, Ohio

EGYPT

Rev. and Mrs. J. W. Acheson .....Cairo
Rev. and Mrs. S. I. Acheson .....Beni Suef
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Rev. and Mrs. Ewing M. Baily .....Cairo
Mr. and Mrs. C. S. Bell .....Tanta
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Rev. and Mrs. W. P. Gilmore .....Alexandria
Dr. and Mrs. A. F. Grant .....Tanta
Rev. and Mrs. F. D. Henderson .....Assiut
Dr. and Mrs. L. M. Henry .....Cairo
Dr. and Mrs. Horace K. Giffen .....
after March 1, 1928 .....Cairo
Dr. and Mrs. W. W. Hickman .....Assiut
Mr. and Mrs. F. S. Hoyman .....Assiut
Dr. and Mrs. H. S. Hutchison .....Tanta
Rev. and Mrs. E. R. Jamison .....Benha
Rev. and Mrs. W. B. Jamison .....Tanta
Rev. and Mrs. J. C. Lorimer .....Tanta
Dr. and Mrs. F. C. McClanahan .....Assiut
Dr. and Mrs. N. D. McClanahan .....Assiut
Rev. and Mrs. H. A. McGeoch .....Zagazig
Rev. and Mrs. R. T. McLaughlin, Heliopolis, Cairo
Dr. and Mrs. C. A. Owen .....Assiut
Mr. and Mrs. Jno. S. Petrie .....Cairo
Dr. and Mrs. H. E. Philips .....Cairo
Rev. and Mrs. J. A. Pollock .....Mansura
Rev. and Mrs. W. H. Reed .....Minia
Dr. and Mrs. M. S. Roy .....Alexandria
Dr. and Mrs. C. P. Russell .....Assiut
Rev. and Mrs. R. R. Scott .....Mansura
Rev. and Mrs. R. C. Shaub .....Cairo
Rev. and Mrs. W. J. Skellie .....Alexandria
Rev. and Mrs. A. A. Thompson .....Assiut
Rev. and Mrs. F. S. Thompson .....Assiut
Rev. R. W. Walker .....Benha
Mrs. Andrew Watson .....Cairo
Dr. and Mrs. N. B. Whitcomb .....Assiut
Rev. and Mrs. S. A. Work .....Luxor
Dr. and Mrs. S. M. Zwemer .....Cairo

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Rev. and Mrs. J. M. Baird .....
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Dr. and Mrs. H. J. S. Buchanan .....
210 E. Unitah St., Colorado Springs, Colo.
Rev. and Mrs. L. A. Gordon .....
.....15 S. Bruce St., Youngstown, Ohio
Rev. and Mrs. E. E. Grice .....Mulberry, Ind.
Dr. S. G. Hart, 1249 E. Broadway, Long Beach, Cal.
Dr. and Mrs. W. T. Moore .....New Concord, O.
Prof. and Mrs. M. C. McFeeters ....New Concord, O.
Mrs. and Mrs. W. W. Nolin .....
.....3445 California Ave., Seattle, Wash.
Dr. and Mrs. J. K. Quay .....
.....Publication Bldg., Pitts., Pa.
Mrs. R. W. Walker .....Sterling, Kansas

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Rev. and Mrs. W. J. Adair .....
.....Nasser, Sobat River via Egypt
Rev. and Mrs. J. L. Anderson, Khartoum Via Egypt
Mr. and Mrs. H. D. Finley ....Khartoum via Egypt
Mr. and Mrs. H. B. Gephardt .....
.....Dolieb Hill via Malakal
Dr. and Mrs. J. Kelly Giffen ....Khartoum via Egypt
Rev. and Mrs. J. A. Heasty, Dolieb Hill via Malakal
Rev. H. H. McClellan .....Khartoum via Egypt
Dr. and Mrs. J. S. Maxwell .....
.....Nasser Sobat River, via Egypt
Rev. G. P. Reed .....Omdurman
Rev. and Mrs. R. F. Shields ....Khartoum, The Sudan
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Rev. and Mrs. P. J. Smith .....Marquette, Nebr.

ABYSSINIA

Dr. and Mrs. V. F. Dougherty .....
.....Gorei via Addis Ababa
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Dr. and Mrs. A. W. Pollock .....Addis Ababa
Mr. and Mrs. F. L. Russell .....Addis Ababa
Dr. and Mrs. Stuart Bergsma .....
After March 1, 1928 .....Addis Ababa
Rev. and Mrs. R. M. Wilson .....
.....Gorei via Addis Ababa

ON FURLOUGH

Rev. and Mrs. B. B. Buchanan .....
.....738 East Boston Ave., Monmouth, Ill.
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HONORARY MISSIONARY

Miss Mary J. Campbell, 15 Rajpur Rd., Delhi, India

INDIA

Miss Emma Dean Anderson, 1881 .....Gurdaspur
Miss Ruth I. Ardrey, 1924 .....Gujranwala
Miss Helen Artman, 1920 .....Pasrur
Miss Agnes Ballantyne, 1925 .....Sialkot City
Miss Kathryn Beattie, 1920 .....Sangla Hill
Miss Roma Beatty, 1909 Badomali, Sialkot District
Miss Hazel Bennett, 1908 .....Gujranwala
Miss Lois Boyd, 1918 .....Sialkot City
Miss Theresa Brownlee, 1922 Badomali, Sialkot Dist.
Miss Lois M. Buchanan, 1910 .....Sialkot City
Miss Evelyn Cathcart, 1925 .....Pathankot
Miss Marie E. Cash, 1926 .....Sangla Hill
Miss Henrietta Cowden, 1905 .....Sialkot
Miss Laurella G. Dickson, 1897 .....Pathankot
Miss Ella M. Gordon, 1893 .....Campbellpur
Miss Vida J. Graham, 1922 .....Pathankot
Miss Nancy Hadley, 1904 .....Zafarwal
Miss Evva P. Hartig, R. N., 1924 .....Jhelum
Miss Kate A. Hill, 1896 .....Sargodha
Miss Flora E. Hormel, R. N., 1925 .....Sheikhupura
Dr. Reba C. Hunsberger, 1921 .....Sialkot City
Miss Flora Jameson, 1903 .....Sangla Hill
Miss Florence Jones, R. N., 1920 .....Sialkot City
Miss Mary Kyle, 1904 .....Pasrur
Miss Mary A. Lawrence, 1893 .....Rawalpindi
Miss Mary F. Lincoln, R. N., 1919 .....Sargodha
Miss Mary E. Logan, 1891 .....Jhelum
Miss Eleanor W. Maconachie, 1909 .....Pathankot
Miss Elizabeth McCahon, 1875 .....Sialkot City
Miss Lillian A McConnell, 1902 .....Lyallpur
Miss E. Josephine Martin, 1896 .....Pathankot
Miss Fannie C. Martin, 1895 .....Gurdaspur
Miss Mary R. Martin, 1890 .....Sangla Hill
Miss Maude Mitchell Miller, 1925 .....Sheikhupura
Miss Henrietta Moore, 1898 .....Pathankot
Miss Sara A. Moore, 1917 .....Gurdaspur
Miss Jean B. Morrison, 1895 .....Abbottabad
Miss Esther Moyer, 1924 .....Lyallpur
Miss Margaret L. Murdoch, 1924 .....Lyallpur
Miss Janet E. Nesbitt, 1925 .....Zafarwal
Miss Edith A. Pratt, 1926 .....Sialkot
Dr. Faith W. Reed, 1926 .....Sialkot City
Miss Laura Reynolds, 1924 .....Sargodha
Miss Louise Scott, 1916 .....Gujranwala
Dr. J. P. Simpson, 1902 .....Jhelum
Miss Kate E. Spencer, 1918 .....Sargodha
Miss Emma M. Stauffer, R. N., 1925 .....Pasrur
Miss Lorena B. Taylor, 1922 .....Sangla Hill
Miss Evelyn Tromans, 1923 .....Pasrur
Miss Edna Ward, 1923 .....Sargodha
Miss Georgia Wengert, 1919 .....Jhelum
Miss Josephine White, 1884 .....Rawalpindi
Dr. Maria White, 1886 .....Pasrur
Miss Dora B. Whitely, 1911 .....Pasrur
Miss Gertrude E. Zink, 1919 .....Sangla Hill

NOW IN THIS COUNTRY

Miss Rebecca Jean Black, 1921 .....Petrolia, Pa
Miss Margaret Fehlman, 1913 ....Crown Point, Ind.
Miss Betsy Fleming, 1913 .....
.....6549 Emerald Ave., Chicago, Ill.
Miss Zarra S. Hoon, 1921 .....Milton, Oregon
.....6549 Emerald Ave., Chicago, Ill.
Miss Janette Howland, 1921 ....Walton, New York
Miss Olive Laing, 1921, 46 Maple Ave., Ingram, Pa.
Miss Rose A. McCullough, 1879 ....Greenwood, Mo.
Miss Willa Ramsey, 1921 .....West Sunbury, Pa.
Miss Vivian L. Trimble, 1921, College Springs, Ia.
Miss Cynthia Wilson, 1875 .....
36 North Chester Ave., Pasadena, Calif.
Miss Rosa T. Wilson, 1886 .....
36 North Chester Ave., Pasadena, Calif.
Miss Carrie Worman, 1921 .....Golden, Illinois

EGYPT

Miss Mildred Allison, 1926 .....Cairo
Miss Ella M. Barnes, 1911 .....Cairo
Miss Margaret Bell, 1901 .....Fayoum
Miss Ida Cabeen, 1909 .....Alexandria
Mrs. Mary K. Coventry, 1918 .....Cairo
Miss Anna B. Criswell, 1905 .....Assiut
Miss Mary F. Dawson, 1922 .....Cairo
Mrs. Ada A. Dunlap, 1926 .....Cairo
Miss Lucia Dwight, 1919 .....Tanta
Mrs. Sara M. Eby, R. N., 1926 .....Cairo
Miss Gudrun C. Estvad, 1925 .....Cairo
Miss Minnehaha Finney, 1894 .....Tanta
Miss Alta Grace French, 1925 .....Cairo
Miss Elsie French, 1909 .....Zagazig
Miss Alice Grimes, 1924 .....Cairo
Miss Rena Hogg, 1896 .....Assiut
Miss May Holland, R. N., 1913 .....Benha
Miss Isabel G. Hosack, R. N., 1912 .....Cairo
Miss Lois D. Kingan, 1926 .....Cairo
Miss Lillian McClelland, 1923 .....Monsurah
Miss Jeanette McCrory, 1916 .....Benha
Miss May E. McFarland, 1919 .....Cairo
Miss Carol McMillan, 1906 .....Tanta
Miss E. Roxie Martin, 1901 .....Cairo
Miss Dora Mason, 1918 .....Alexandria
Miss Sara B. Meloy, 1923 .....Tanta
Miss Marion Paden, 1920 .....Zagazig
Miss Venna R. Patterson, 1924 .....Cairo
Miss Frances M. Patton, 1922 .....Monsurah
Miss Estelle Robertson, 1922 .....Cairo
Mrs. Rachel Tracy Selver, 1925 .....Fayoum
Miss Edna B. Sherriff, 1920 .....Alexandria
Miss Jane C. Smith, R. N., 1922 .....Cairo
Miss Nellie C. Smith, 1911 .....Alexandria
Miss M. Frances Tait, 1925 .....Cairo
Miss Anna Y. Thompson, 1871 .....Cairo
Miss Mary L. Thompson, 1917 .....Assiut
Miss Laura B. Walker, 1904 .....Luxor
Miss Ethel Weed, 1919 .....Alexandria
Miss Elizabeth S. White, 1924 .....Cairo
Miss Ida B. Whiteside, 1924 .....Luxor
Miss Ruth Mary Williamson, 1924 .....Tanta
Miss Esther W. Wilson, 1919 .....Luxor
Miss Margaret Work, 1924 .....Beni Suef
Miss Ruth Work, 1904 .....Assiut

NOW IN THIS COUNTRY

Miss Jean S. Campbell, 1923 .....Portersville, Pa.
Miss Davida Finney, 1914 .....Coshocton, Ohio
Miss Martha C. Glass, 1921 .....Monmouth, Illinois
Miss Alfretta M. Hammond, 1904 .....
.....State Hospital, Warren, Pa.
Miss Lucy Lightowler, 1921 .....
.....414 Linden St., Camden, N. J.
Miss Helen J. Martin, 1914 .....
c/o 904 Publication Bldg., Pittsburgh, Pa.
Miss Helen J. Noordewier, 1921 .....
757 Logan St., S. E., Grand Rapids, Mich.
Miss Margaret A. Smith, 1872 .....Garnett, Kansas
Miss Laura B. Wright, 1921 College Corner, Ohio

SUDAN

Miss Lillian A. Billington, 1927 ....Khartum North
Miss Mary Coie, 1919 .....Wadi Halfa
Miss Una Coie, 1918 .....Khartum North
Miss Esther Minta Ganter, 1928 ....Khartum North
Miss Elsie E. Grove, 1912 .....Khartum North
Miss Ray Huffman, R. N., 1924 .....Nasser
Miss Aulora R. McIntyre, 1919 .....Omdurman
Miss Marguerite M. McClellan, 1926 ....Wadi Halfa
Miss C. Blanche Soule, R. N., 1921 .....Nasser
Miss Frances Turk, R. N., 1921 .....Khartum North
Miss Madeline Wilson, 1924 .....Khartum North

NOW IN THIS COUNTRY

Miss Mary Jane McKnight, 1922 .....Volant, Pa.

ABYSSINIA

Miss Viola May Bayne, R. N., 1924 .....Gorei
Miss Ruth C. Beatty, R. N., 1920 .....Addis Ababa
Miss Elizabeth McKibben, 1924 .....Sayo
Mrs. Ruth Lobaugh Walker, 1923 .....Gorei

NOW IN THIS COUNTRY

Miss Isabel Blair, 1922 .....Washington, Pa.
Miss Hazel Ewing, 1923 .....
.....1197 Main St., Woodlawn, Pa.
Miss Florence D. White, 1923 .....
.....c/o Mr. E. R. White, Cortland, Ind.

A Little Time Apart

Abide in me, and I in you. As the branch cannot bear fruit of itself except it abide in the vine; no more can ye except ye abide in me. I am the vine, ye are the branches; he that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing.—John 15:4,5.

CHRIST WITHIN.

The Master came into my heart as Self went out at the door.
"O enter, dear heavenly Guest," I cried, "and leave me nevermore."
The place was dusty and foul and dank, but sunshine entered in
As His presence cleansed and sweetened, and banished the smirch of sin.

And so all day it is Christ within—I am no more mine own;
My heart is a grave no longer since He rolled away the stone;
He speaks through my lips, and they utter what He would have me say;
He uses my hands for His service sweet in His own blessed way.

My feet He sends on His errands, and they never weary grow,
Because of His strong upholding—the dear Christ who loves me so;
The fretting troubles of every day that used to vex and sting
Have vanished like troubling night-dreams in the presence of the King.

The homely work of the household, the endless tasks of the day,
Are lightened and glory-illumined because He leads the way;
The food I place on the table is a sacrament divine
Because He hath touched and blessed it through these poor, weak hands of mine.

And so it is Christ forever, the Christ forever and aye,
His life overflowing within me, whether I live or die;
His for the daily service wherever He sendeth me,
And His for the joy eternal and the final victory.

—SOPHIE BRONSON TITTERINGTON,
In The Sunday School Times.

Officers of the Forty-Fifth Annual Convention of the W. G. M. S.
Buffalo, N. Y., June 15-19, 1928

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MRS. LESLIE MOUNTFORD
Mercer, Pa.

President
MRS. R. FRANCIS HALL
Des Moines, Iowa

Second Vice President
MRS. J. M. LASHLEY
St. Louis, Mo.

LOCAL COMMITTEE OF CONVENTION

Top row, left to right—Mrs. Chester Bickerstaff, Mrs. Walter M. Hopping, Mrs. Percy W. Shaw, Mrs. Avery J. Pratt.

Bottom row, left to right—Mrs. George W. Frank, Mrs. Hugh Robertson, Mrs. Joseph E. Pugh.